

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 19

Chapter 5

The description of the means for the Madhyama Adhikari

S. No.	Topics	Title
71	Avarta 284 – 316	- Establishing the teaching of the meaning of the Mahavakya
72	Avarta 284 – 289	- Questions and Answers related to the possibility of the identity-knowledge through the Mahavakya.
73	Avarta 290 – 292	- The order of dissolution-meditation
74	Avarta 293	- The difference between knowledge and meditation; description of Ahangraha meditation.
75	Avarta 294 – 316	- Description of Pranava Meditation and its result

Index

S. No.	Title	Page No.
VI	Chapter 5 :	
243)	Topic 288	3247
244)	Topic 289	3250
245)	Topic 290	3274
246)	Topic 291	3306
247)	Topic 292	3314
248)	Topic 293	3347
249)	Topic 294	3388
250)	Topic 295	3393
251)	Topic 296	3399
252)	Topic 297	3424
253)	Topic 298	3432



CHAPTER 5



**The Discrimination of the means
for the Madhyama Adhikari**

Topic 288 :

(२८८) ज्ञान्यज्ञानिनोश्चिह्नम् — अकर्तव्यताबुद्धिर्ज्ञानिनश्चिह्नम् । अज्ञानिनस्तु कर्तव्यताबुद्धिश्चिह्नम् । यः स्वातिरिक्तं किञ्चिद्वस्तु स्वेन प्राप्तव्यमस्तीति मत्वा तत्प्राप्तये मया प्रयत्नः कर्तव्य इति मन्यते सोऽज्ञानी । यः पुनः स्वेन प्राप्तव्यमन्यन्नास्तीति दृढनिश्चयेन रूपान्तरप्राप्तिं नेच्छति, किन्तु शान्तसङ्कल्पो न कश्चन कामं कामयते स ज्ञानी ।

Jnani's Indications

Not Inner Restlessness

But Inner Relaxation

- With Karta Buddhi, we do Many things.
- It creates internal pressure, Stress, Restlessness at Body level, Mind Level because of Limited time.
- Discover Poornatvam, inner relation have Shantah Sankalpa
- Don't talk fast, walk fast
- Restlessness is indicator of Apoornatvam.
- Inner Relaxation indication of Poornatvam.

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- Always Atma Tushtaha

Remember :

- I am not father, Son, Husband
- Every Role has Duty, problems

- **All Roles Subject to Arrival, Departure.**

- Aham Chidananda Rupaha nothing to do, Aham Poorna Atma Asmi
- Claim I am Akarta
- As Karta, Bokta, Buddhi, you will Never Know
- Will have to do list Always.

Ajnani	Jnani
<ul style="list-style-type: none"> - Identified always with Roles - Has Kartrutvam connected with Every Role - Overwhelmed 	<ul style="list-style-type: none"> - Identified with Atma as self - Roles come and go - No 2nd thing to acquire or Visit <p>Kashi Panchakam :</p> <ul style="list-style-type: none"> - Yada Sarvada Prakasha - Kashi = Atma = self - Svayam Prakasha Chaitanyam

- No more becoming Struggle
- Mind = Shantha Sankalpaha, don't Repeat, Discover.
- **Jnani has no Desire for Poornatvam but can entertain Desires for Family, Loka Sangraha but with internal Poornatvam.**

Gita - Chapter 6 :

जितात्मनः प्रशान्तस्य
परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु
तथा मानापमानयोः ॥ ६-७ ॥

jitātmanaḥ praśāntasya
paramātmā samāhitaḥ |
śītōṣṇasukhaduḥkhēṣu
tathā mānāpamānayōḥ || 6-7 ||

The supreme Self of him who is self-controlled and peaceful, is balanced in cold and heat, pleasure and pain, as also in honour and dishonour. [Chapter 6 – Verse 7]

- Even though engaged in Action no Stress, No tension for Poornatvam.

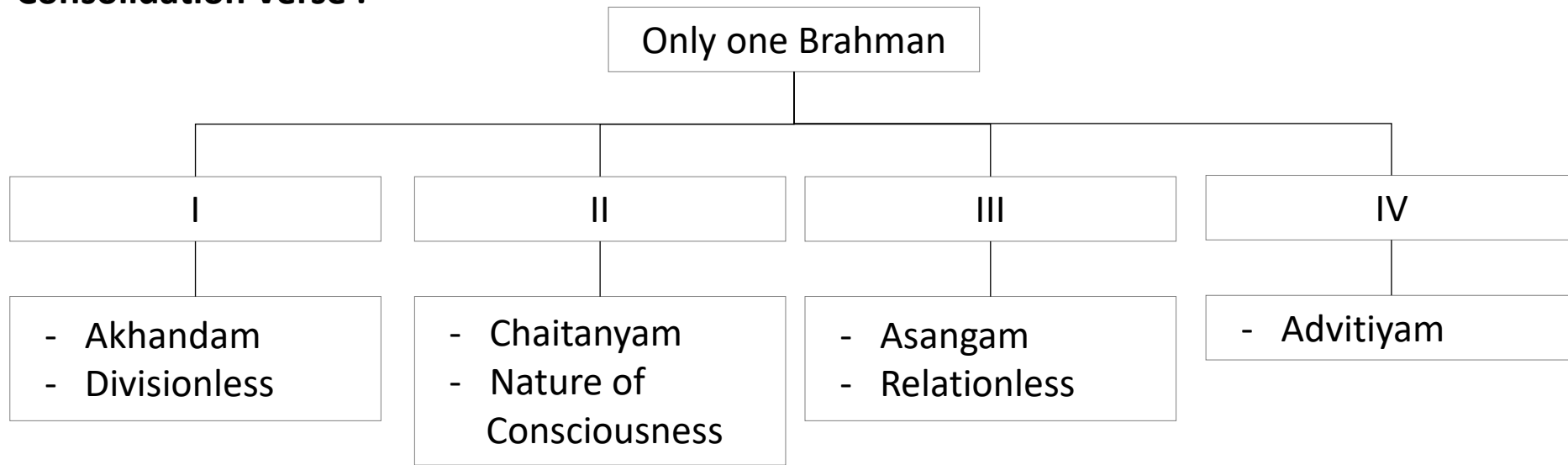
Topic 289 :

(२८९) गोप्यतत्त्वोपदेशः — चैतन्यस्वरूपं ब्रह्मैकमखण्डमसङ्गं
जन्मादिभावविकारशून्यमदृश्यं नामरूपरहितमद्वितीयं स्वप्रकाशानन्दरूपं चास्ते । न तत्र
मूलाज्ञानमस्ति । न स्थूलसूक्ष्मशरीराणि सन्ति । न समष्टिव्यष्टिप्रपञ्चोऽस्ति । नेशोऽस्ति । न सूत्रात्मा,
न वा विराडस्ति । न विश्वतैजसप्राज्ञाः सन्ति । न च भोगो वा योगो वा बन्धो वा मोक्षो वास्ति ।
न किञ्चिदपि द्वैतं तत्र विद्यते । अथापि तस्मिन् ब्रह्मणि सर्वमप्यस्ति । तथा हि, जाग्रत्काले
सकलमिदं दृश्यं जगत्तस्मिन् ब्रह्मणि बुद्धिपरिकल्पितं विलसति । स्वप्नकाले च
भोगभोग्यादीनामभावेऽपि विचित्रो नानाविधः प्रपञ्चो बुद्धिपरिकल्पितः प्रतीयते । सुषुप्तिकाले तु
सा बुद्धिः प्रविलीना भवति । तदा सकलदृश्यद्वैतप्रपञ्चरहितमद्वैतं चिन्मात्रं ब्रह्म प्रकाशते ।
बुद्धिपरिकल्पितं सर्वं मनोरथमात्रं मिथ्यैव । निश्चलं कूटस्थं ब्रह्मैव तां बुद्धिं प्रकाशयति ।

Meditate :

- All objects, beings, Nama Rupa, Superimposed on me Atma
- No 2nd thing other than me to Acquire
- Matto Nanyatu Kinchit Atrapi Vishwam.
- I lend Existence and they are in me, Brahman
- I Project, Support, Lend existence, experience them

Consolidation Verse :



Advitiyam :

- Nama, Rupa Rahitam - No Satya Nama Rupa

Dream World :

- I Project, Support, Lend existence, Experience
- Remembering this fact gives me Poornatva Buddhi
- No more Craving
- **No Second thing having independent existence of its own**
- Gopta Satta Upadesha - Secret Tattvam
- Only for prepared student, taught after preparation.

v) Svayam Prakasha :

- Nature of self-evident

vi) Ananda Rupa :

- Nature of Ananda

Example :

- We Spend time, Energy, Money Visiting Badrinath.
- Shop Keeper there wants to See Marina beach
- Place Never gives Ananda

Truth :

- When I desire, I want, I have Disturbances in my Mind, Mind Quietens, Atma Ananda gets Reflected
- Atma in different Realm, Reflected in this realm in the Mind

Manisha Panchakam :

यात्सौख्याम्बुधिलेश्लेशत इमे शकद्यो निवृत्ता
याच्चित्ते नितरां प्रशान्तकालने लब्ध्वा मुनिनिवृत्तः ।
यस्मिन्नित्यासुखाम्बुधाऊ गलिद्धिब्रह्मैव न ब्रह्मविद
यः कश्चित्सा सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ ५ ॥

yat saukhyambudhileseshata ime shakradayo nirvritah
yaccitte nitaram prashantakalane labdhva munirnirvritah |
yasmin nityasukhambudhau galitadhirbrahmaiva na brahmavit
yah kashcit sa surendravanditapado nunam manisha mama ||5||

During its moments of utter quiet, a yogi's mind gains that Ocean of Bliss, a tiny droplet from which is sufficient to make Indra and others feel contented and happy. Such a one who has dissolved his individual intellect in this eternal Ocean of Bliss, is verily Brahman, not a mere Knower of Brahman – That rare one, whose feet are worshipped even by the very King of Gods indeed, he alone is my Guru; this is my firm conviction. [Verse 5]

- Any Ananda is Reflection in my Mind of Atma
- In That Brahman, Everything Nasti

i) Moola Agyanam - Maya Nasti :

ii) Maya products Nasti :

- 3 Prapancha, 3 Sharirams, Samashti, Vyashti Prapancha Nasti
- No Micro. Macro Universe
- No Jiva, Ishvara, Jagat
- No Vishwa, Virat, Teijasa, Hiranyagarbha, Pragnya - Ishvara

iii) Bogaha :

- Sense Pleasures Nasti

iv) Yoga :

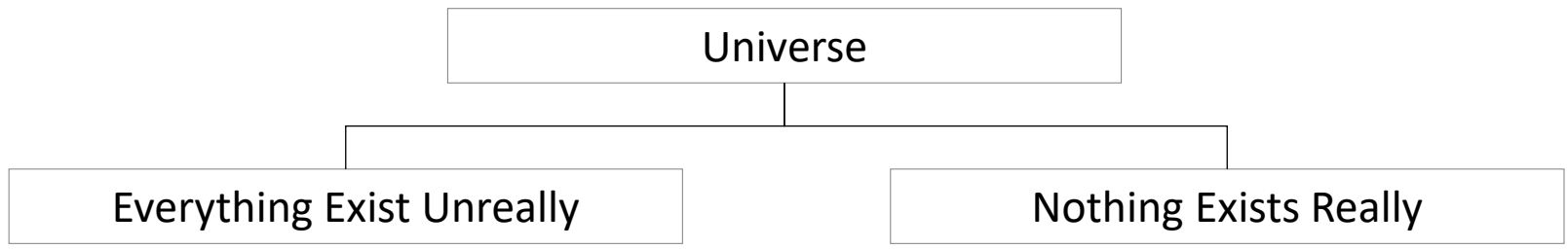
- Sadhanas, Disciplines Nasti

v) Bandaha, Moksha :

- No Bondage, liberation

vi) Dvaitam :

- As Satyaha Nasti



Gita - Chapter 9 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

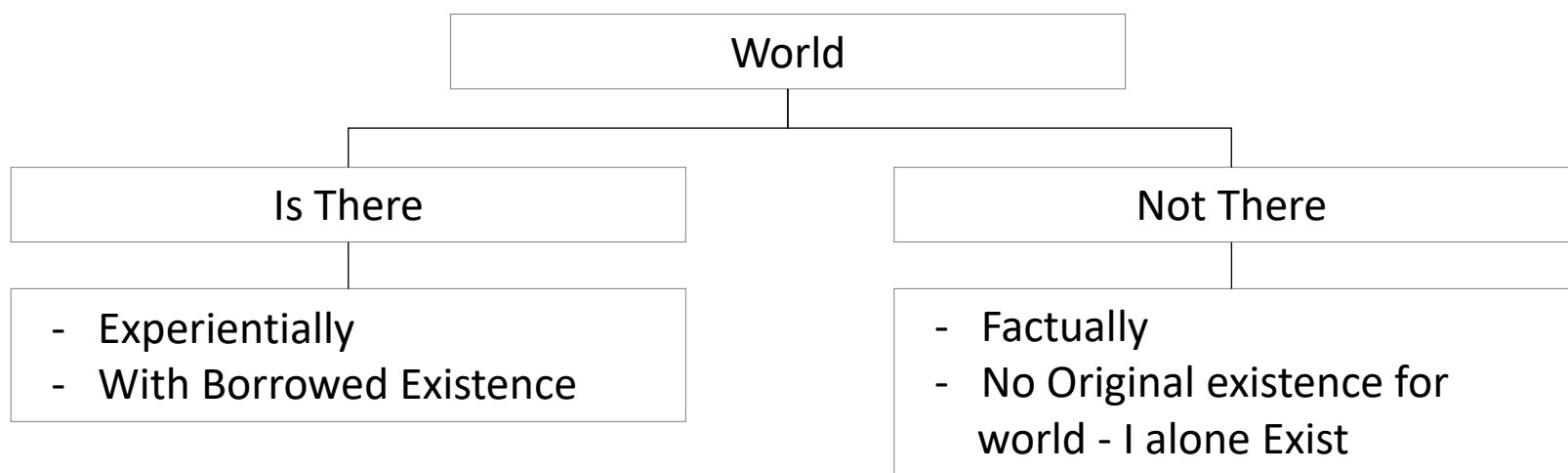
mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

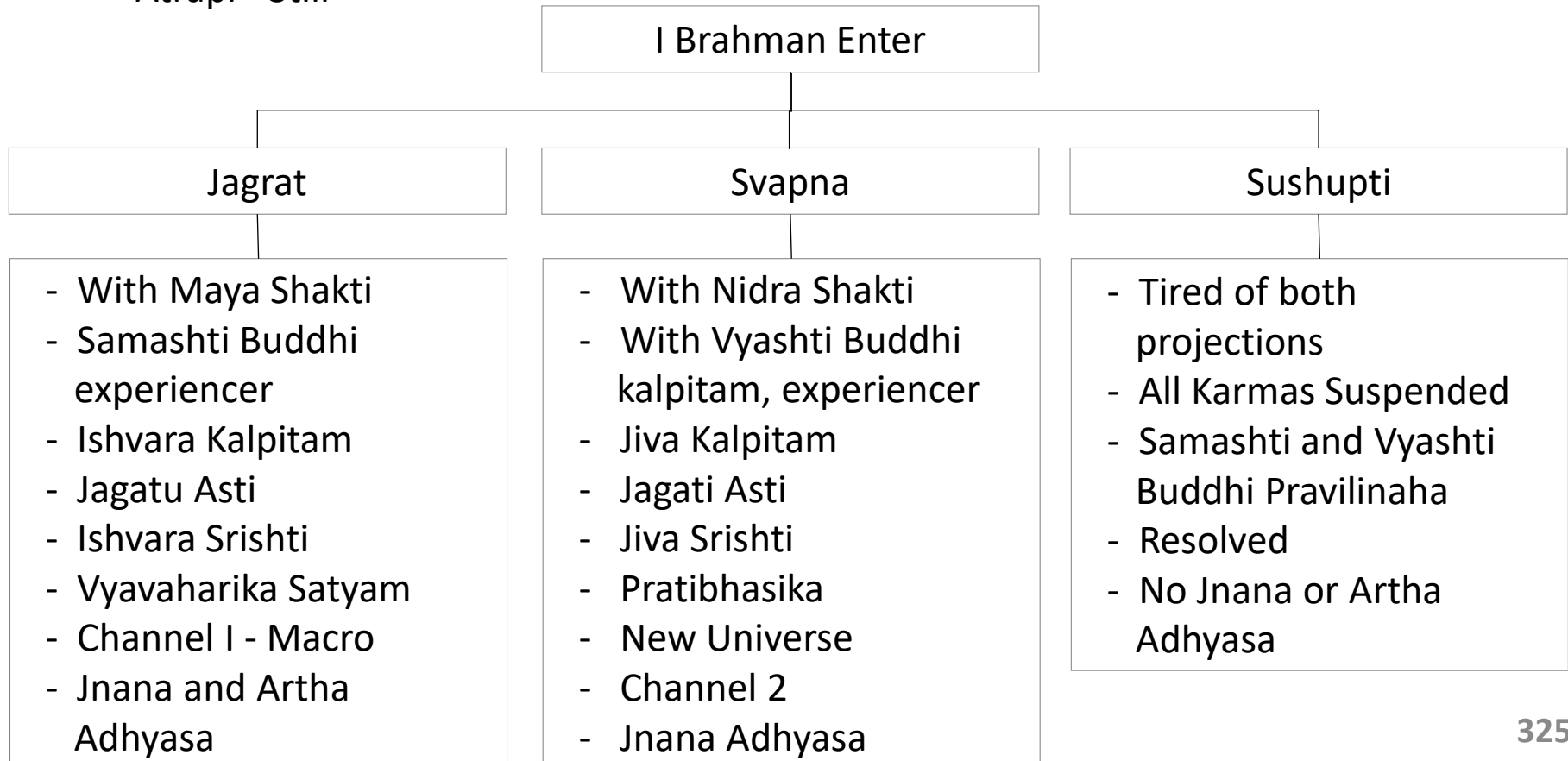
न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]



- Atrapi - Still



ND :

- Crucial topic - Anirvachaniya - Khyati - Dwells repeatedly
- Uttama Adhikari - understands and assimilates Anirvachaniya Khyati in form of jnana and Artha Adhyasa
- Instead of resolution of Jnana and Artha Adhyasa
- Sakala Drishya Prapancha Rahitaha
- No Artha Adhyasa in the in the form of Dvaita Prapancha
- Prapancha Upasanam, Brahman alone remains
- What is projected by individual mind and total mind is Mithya
- Jagrat, Swapna has ETU, experiencibility, transactability, utility, usefulness
- Never negate utility of world
- Jnani uses world, after Jnanam, negates utility

Jnani :

- Asks Biksha for removing hunger for Mithya stomach
- Advaitin is also practical
- Mano Ratham Matram Mithya
- Brahman alone reveals Mithya Prapancha in Jagrat and Swapna
- Brahma Satyam Jagan Mithya
- Tad Brahma Jivo Breheiva Na Paraha...

Revision 226 : Topic 289 :

अथापि तस्मिन् ब्रह्मणि सर्वमप्यस्ति । तथा हि, जाग्रत्काले सकलमिदं दृश्यं जगत्तस्मिन् ब्रह्मणि बुद्धिपरिकल्पितं विलसति । स्वप्नकाले च भोगभोग्यादीनामभावेऽपि विचित्रो नानाविधः प्रपञ्चो बुद्धिपरिकल्पितः प्रतीयते । सुषुप्तिकाले तु सा बुद्धिः प्रविलीना भवति । तदा सकलदृश्यद्वैतप्रपञ्चरहितमद्वैतं चिन्मात्रं ब्रह्म प्रकाशते । बुद्धिपरिकल्पितं सर्वं मनोरथमात्रं मिथ्यैव । निश्चलं कूटस्थं ब्रह्मैव तां बुद्धिं प्रकाशयति ।

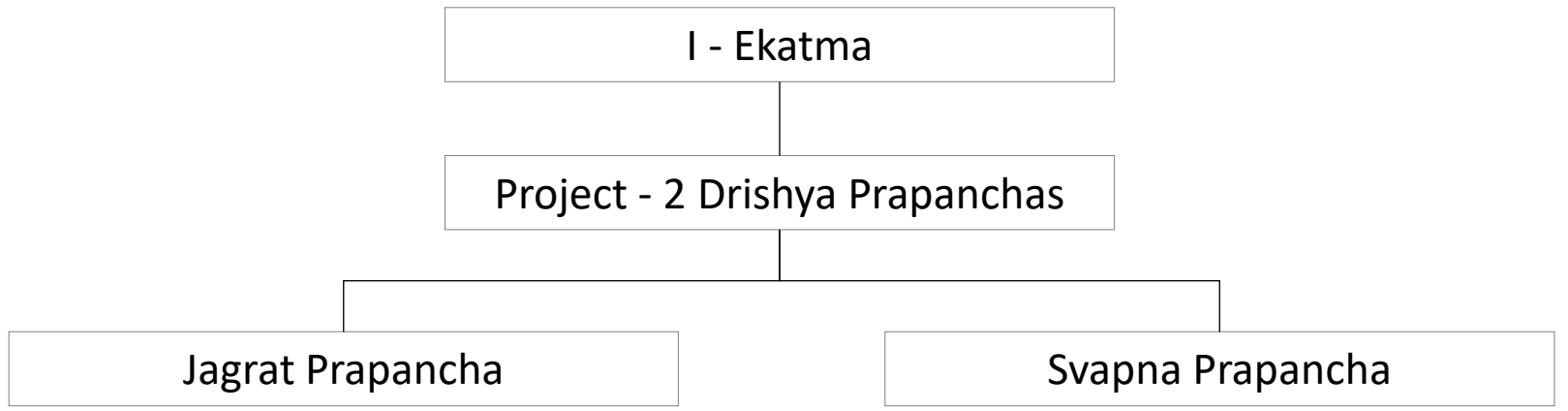
Summary of Vedanta teaching :

- Gopya Tattva Upadesha secret reality teaching - Binary format

Normally :

- Before Mahavakyam Study

Jagrat Prapancha	Svapna Prapancha
<ul style="list-style-type: none">- Projected by Paramatma- Total projection- Vyavaharika Satyam- Mithya- Through total intellect - Maya after Mahavakyam	<ul style="list-style-type: none">- Projected by Jivatma- Individual projection- Pratibhasika Satyam- Mithya- Through individual intellect Avidya



- No individual, total difference.

Gita :

Chapter 9 - Verse 4	Chapter 9 - Verse 5
<ul style="list-style-type: none"> - Mastani Sarva Butani - World is in me - Experientially 	<ul style="list-style-type: none"> - Nacha Mastani - World is not in me - Factually

Gita :

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न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
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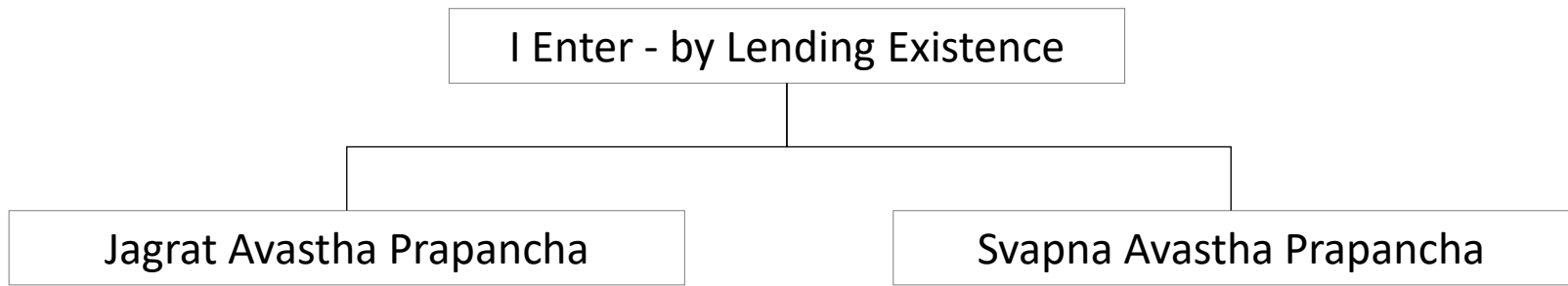
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Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- I am Ekatma Adhishtanam for both Prapanchas
- Thathapi Tasmin Brahmani Sarvam Maya Asti with its own Existence Prapancha is not there.
- Prapancha is there with Borrowed existence.

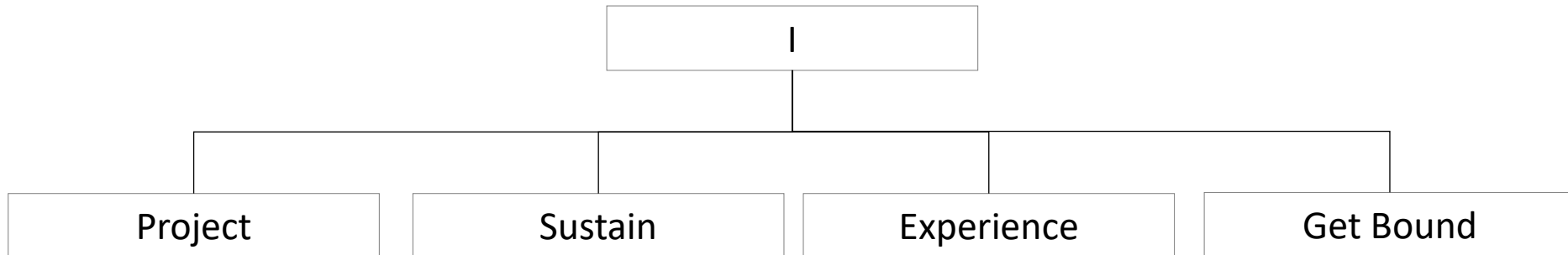
Consciousness	Maya Prapancha
<ul style="list-style-type: none"> - Sentient - Svatantram - Aham Brahma Asmi 	<ul style="list-style-type: none"> - Inert - Paratantram - Jagan Mithya

- I Pure Chaitanyam - Pure existence, lend existence, Reflected Consciousness to Prapancha
- Lending existence is figuratively called Anupravesha - Entering.



- I Brahman, alone lend Existence to Jagrat Avastha by Entering Jagrat Avastha.
- “Reflection called Entering” enclosed Consciousness = lending Existence.
- Abhasa Vada / Avicheda Vada both Talk about Entrance, Anupravesha.

• **Whichever Avastha I enter that Relevant Prapancha I Sustain.**



- Nothing wrong to Experience
- In Jagrat, Swapna Channel watch Movie but Remember it is a Movie

Jagrat	Svapna
<ul style="list-style-type: none"> - Universe projected by Cosmic Mind - Samashti Buddhi Kalpitam - Bhoga Bhogyam - Pleasures, experiences, varieties, Pluralistic - Maya Kalpitam 	<ul style="list-style-type: none"> - Universe projected by Vyashti Mind - Vyashti Buddhi Kalpitam - Avidya Kalpitam

Both : Parikalpita Pratiyate

- When do I know they are really not there? Sushupti Kale

Kaivalyo Upanishad :

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

svapne sa jīvaḥ sukhaduḥkhabhoktā svamāyayā kalpitajīvaloke ।
suṣuptikāle sakale vilīne tamo'bhibhūtaḥ sukharūpameti ॥ 13॥

The very same individualised ego in the “dream state” experiences its pleasure and pain – in a field of existence created by its own Maya (Misapprehension of Reality). During the “State of profound sleep” when everything is merged (into their causal state), it is overpowered by Tamas (non-apprehension) and comes to exist in its form of Bliss. [Verse 13]

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।
puratraye krīḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitram ।
ādhāramānandamakhaṇḍabodhaṁ yasmiँllayaṁ yāti puratrayaṁ ca ॥ 14॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution.

[Verse 14]

- **I am Akhanda, Ananda Rupa Brahman obtaining in Sushupti kale**

- Sa Buddhi Pravilina Bhavati
- Buddhi goes to unmanifest condition
- Only one Non-dual Brahman, Chinmatra Rupam Prakashate
- Karana Shariram Prapancha in Sushupti is Mithya

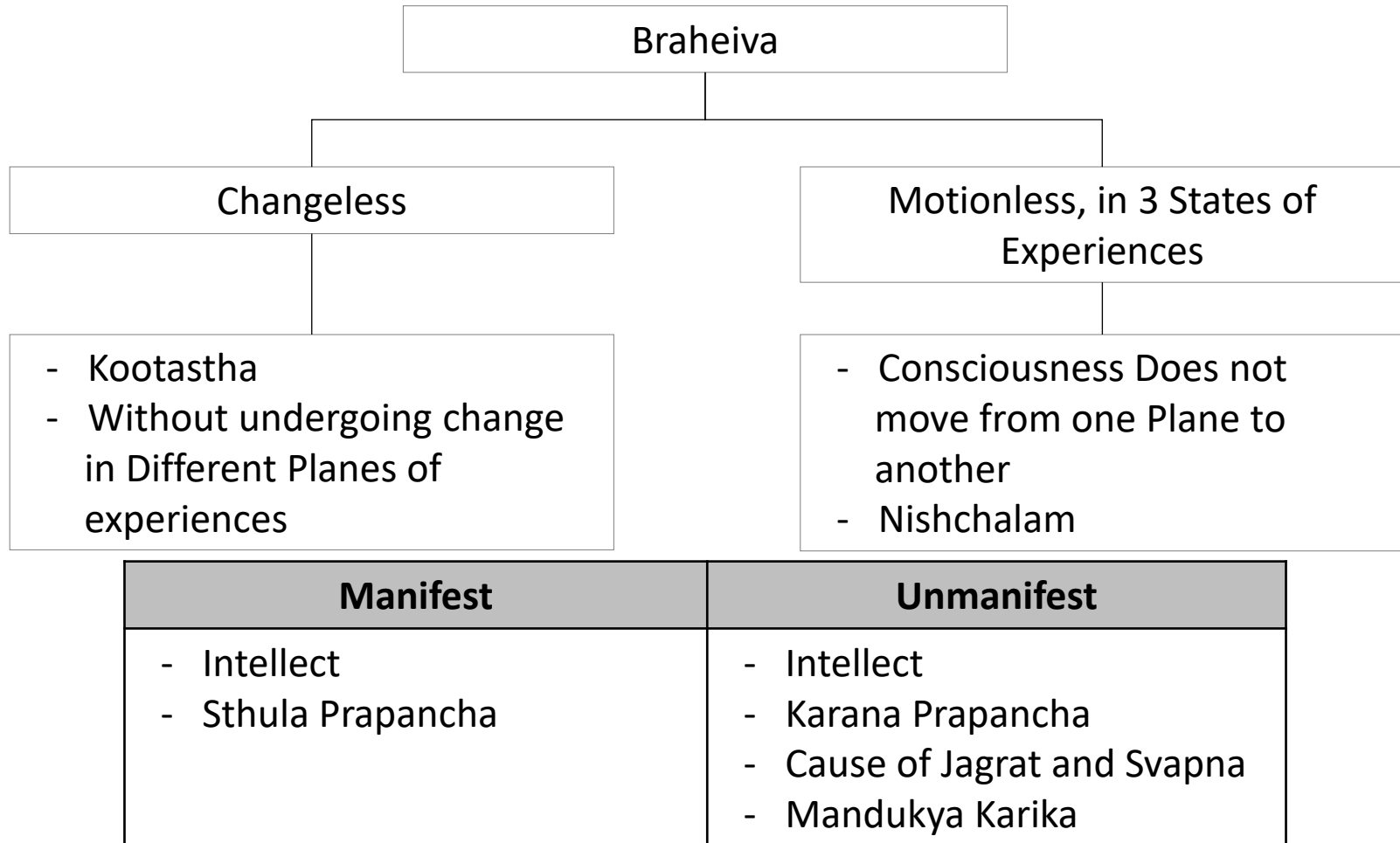
- **In Jagrat, Swapna Prapancha is Mithya, Manifest condition, Appearance, no existence of its own**

- In unmanifest condition, it is Mithya
- Prapancha Mithya in both Manifest and unmanifest conditions
- What reveals it is Pure Chaitanyam Brahman
- In Sushupti, I - Brahman am there with unmanifest conditions of Mithya Prapancha
- That Mithya Prapancha is as good as not there
- Karana Prapancha, unmanifest condition is also not there
- It is there experientially, but factually not there.

How do we experience Karana Prapancha in Sushupti?

- In the form of blankness, Avidya, Maya

Who reveals blankness?



यस्य हृदये दृढतरं ज्ञानमेवमुदेति तस्य हृदयादज्ञानान्धाकारो निश्शेषं ध्रुवं विनश्यति । स सदा असङ्गैकरसस्वयंप्रकाशब्रह्मस्वरूपतयैवात्मानमनुभवति । तस्य दृष्ट्या न किञ्चिदपि दृश्यं द्वैतमभूत् भवति भविष्यति वा । तस्य दृष्ट्या सकलमिदं जगन्मनोरथमात्रविलसितम् । न हि ज्ञानी तादृशस्य जगतः प्राप्तिं निवृत्तिं वा इच्छति । न हि ज्ञानिनः काचिदप्याशास्ति । ज्ञानी हि चक्षुषा पश्यन्नपि न पश्यति । शृण्वन्नपि न शृणोति, रसयन्नपि न रसयति, स्पृशन्नपि न स्पृशति, जिघ्रन्नपि न जिघ्रति । वदन्नपि न वदति । गृह्णन्नपि न गृह्णाति । विसृजन्नपि न विसृजति । गच्छन्नपि न गच्छति । युवतिमनुभवन्नपि नित्यसत्यासी भवति।हे सोम्य, महदिदमाश्चर्यं विजानीहीत्याह गुरुः ।

- Student in whose intellect this clear knowledge Arises in this manner.
- Atma Satyam, Jagan Mithya, there will be no Triangle format.
- There will be only Binary format, Advaitam.

Aham	Jagan (Jagrat / Svapna Prapancha)
<ul style="list-style-type: none"> - Satyam - Experienced 	<ul style="list-style-type: none"> - Mithya - Experienced - Can't be counted with Satyam - Image, reflection in Mirror

- Advaitam Accommodates Binary format.

Triangle format :

- Avidya, Condensed can't Co-exist with Jnanam
- Nissesham - Totally destroyed
- Dhruvam - will definitely Go away

How will Seeker Look at himself?

- Definition of Triangle format
- I am Jiva, Victimized, world is Victimizer.
- I Look down Upon myself
- Vedanta Banishes this idea
- I am Helpless as Individual, small, world is Big
- Helplessness can't be Avoided, self Degradation = Triangle format.
- Anigma to Vedanta
- You are not Jiva but Tat Tvam Asi... Tat Paramatma Asi

Binary format	Triangle format
<ul style="list-style-type: none"> - Drop 3 Shariram - Claim self as Brahman 	<ul style="list-style-type: none"> - Holding to 3 Sharirams and Analysis life of Jiva

- Only Mahavakyam understanding required Correctly, Triangle format Destroyed, Nashyaha.

When Student in Binary format, he has Raised his self as :

- i) Asanga : Relationless
- ii) Eka Rasa : Akhanda, Pure Homogeneous
- iii) Svayam Prakasha Chaitanyam Brahman : Self Evident Consciousness
 - 1st Casualty of Binary format is Ahamkara Mamakara.

Ahamkara	Mamakara
Body, Mind is myself	My profession, family, Possessions

Both to be handed over to Vishwarupa Ishvara :

- I have no complaint
- Tubyam Iva Sampradate
- Idam Na Mama, final yagya before Aantara Sanyasa
- Sarva Sangha Parityaga
- Jnani claims Atma, Duality was is, never there
- Rope Snake never was, is, will ever be there.
- Negated in 3 Periods of time Badaha not Nasha
- Nasha = Death, living till now, Negate in Present and future through Jnanam.
- Janma in Past, Present, Future = Badaha
- **Never born, Important concept in Vedanta.**

- No Jivan Mukti, Videha Mukti from Jnani angle, only Nitya Mukti
- Accepting Past, Present Janma is ignorance
- Experiences experientially there
- Whole universe = Mano Ratha, Mithya
- Once Ahamkara, Mamakara gone, No Raaga - Dvesha
- Raaga - Dvesha will go away only when Ahamkara, Mamakara goes.
- Raaga - Dvesha is w.r.t. entire universe
- Escapist Moksha = Ajnani
- Like, or dislike world = Samsara
- World comes and goes

Gita - Chapter 8 :

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyāharāgamē |
rātryāgamē praliyantē
tatraivāvyaktasaṁjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- **World is Anaadi and Ananthaha**
- **Let it arrive and go, even in Pralaya it will go and come**
- **I am the screen, not affected by arrival departure of the world**

- Jnani does not have Asha - Expectations
- Only has desire for Loka Sangraha
- I am not connected to body
- Aham Asangaha - world belongs to Viswarupa Ishvara

Aham Brahman Asmi	Jivat, Jagat, Ishvara
<ul style="list-style-type: none"> - Chaitanyam - Satyam - Asangaha 	<ul style="list-style-type: none"> - Mithya

- Eating, Taking care of family, all Loka Sangraha
- Jnani without Ahamkara, Mamakara, Raaga, Dvesha
- Family belongs to Vishwarupa Ishvara
- Jnani doing Duty as Loksangraha

Gita - Chapter 5 :

योगयुक्तो विशुद्धात्मा
विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा
कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

yōgayuktō viśuddhātmā
vijitātmā jitēndriyaḥ |
sarvabhūtātmabhūtātmā
kurvannapi na lipyatē || 5-7 ||

He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted. [Chapter 5 – Verse 7]

- “Seemingly Doing” by Sanniendriya by mere Presence, things happen.

Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan || 5-8 ||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

Ahamkara Drishtya	Sakshi Drishtya
<ul style="list-style-type: none"> - Seeing, hearing tasting, Touching, Smelling, Speaking (Vadanti), Grihnati (Taking), Visrujan (Evacuating) 	<ul style="list-style-type: none"> - Not seeing, Hearing tasting, touching, Smelling Speaking, taking - Nitya sanyasi

- Indriyas interacting with Objects as per Prakirti - 3 Gunas
- Worldly Angle I seem to be doing everything.
- Internally Nitya Sanyasi not external Ashrama, Activity.

Grihastha	Sanyasa
<ul style="list-style-type: none"> - Has security, but with Duty, Responsibility - Pay Tax 	<ul style="list-style-type: none"> - No Security - No Responsibility - Open to any element in creation - No Preservation of Property - Prarabda takes care of Body

Manisha Panchakam :

शास्वन्नस्वरमेवा विश्वमखिलं निश्चित्य वाचा गुरोः
 नित्यं ब्रह्म निरंतरं विमृशता निर्व्याजशान्तात्मना ।
 भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
 प्ररब्धाय समर्पितं स्ववपुरित्येशा मनीषा मम ॥ ३ ॥

shashvannashvaramева vishvam akhilam nishcitya vaca guroh
 nityam brahma nirantaram vimrishata nirvyajashantatmana |
 bhutam bhavi ca dushkritam pradahata samvinmaye pavake
 prarabdhaya samarpitam svavapurityesha manisha mama ||3

He who has done long reflections upon his teacher's words that this world of change is permanently in a state of flux; he who has tamed his mind to a true state of quiet and poise; he who has brought his mind, devoid of all dissimilar thoughts, constantly to contemplate upon Brahman; he who has burnt up all his past and future residual-vasanas in the fire of pure Consciousness; he who has offered his body to live through and exhaust its present destiny – he alone is my Guru, “be he a sweeper, be he a brahmana.” [Verse 3]

- Wonderful is Mental State of Jnani.

Anticlimax :

- Student not impressed by Binary format
- Has moved from = world to God dependence, Does not want to move from God to self dependence
- Guru gives new Sadhana to help Madhya Adhikari to come from Triangular format to Binary format.
- Laya Chintanam Krama Sadhana.

(अ. २१०-२१२) लयचिन्तनक्रमः —

- Student was showing Prarabda problem on the face even though Pain internal.
- Face Index of mind, no total fulfillment after Sravanam and Mananam.
- Not Sufficient for Moksha
- Special project by Guru for obstacle in the Mind to go

Who Does Nididhyasanam?

- Student comfortable with Triangular format, identified with Sthula Body - Mind.

Gross Mind	Subtle Mind
<ul style="list-style-type: none"> - Sthula Drishti - Triangular format - Universe Collapses step by step, Gradually - Sthula Prapancha → Sukshma Prapancha → Karana Prapancha → Adhishtanam - Pravilapana Dhyana - Macro and Micro Level 	<ul style="list-style-type: none"> - Binary format - Student wakes Upto Binary format in one shot - Like waking up from Dream, No Step - Anirvachaniya Khyati clear - Dream collapses in one shot

Topic 290 :

(२९०) सकलमपि प्रपञ्चमीश्वरस्वरूपतया चिन्तयेत् — इत्थं परमार्थतत्त्वे उपदिष्टेऽपि शिष्यमुखेऽप्रसन्नतामालक्ष्य 'नूनमयमकृतार्थो यतोऽस्य मुखमप्रसन्नमास्ते' इति गुरुर्निरचिनोत् । अतः पुनरपि तं स्थूलदृष्ट्योपदिशन्प्रपञ्चलयचिन्तनप्रकारमाह — यथा मृत्कार्यभूतो घटोऽन्तर्बहिश्च मृदेव भवतीति मृत्कार्यं सर्वमपि मृदेव । यथा च जलकार्यभूतफेनबुद्बुदादिकं सर्वमपि जलमेव भवति । तथा यद्यस्य कार्यं तत्तादृशकारणस्वरूपमेव भवति । न कार्यं कारणस्वरूपादतिरिच्यते । सकलस्य प्रपञ्चस्य मूलकारणमीश्वर एव । तस्मात्सकलोऽपि कार्यप्रपञ्च ईश्वरस्वरूपान्नातिरिच्यते ।

Guru Taught :

- Srishti Prakaranam
- Brahman Satyam, Jagan Mithya

1st Step :

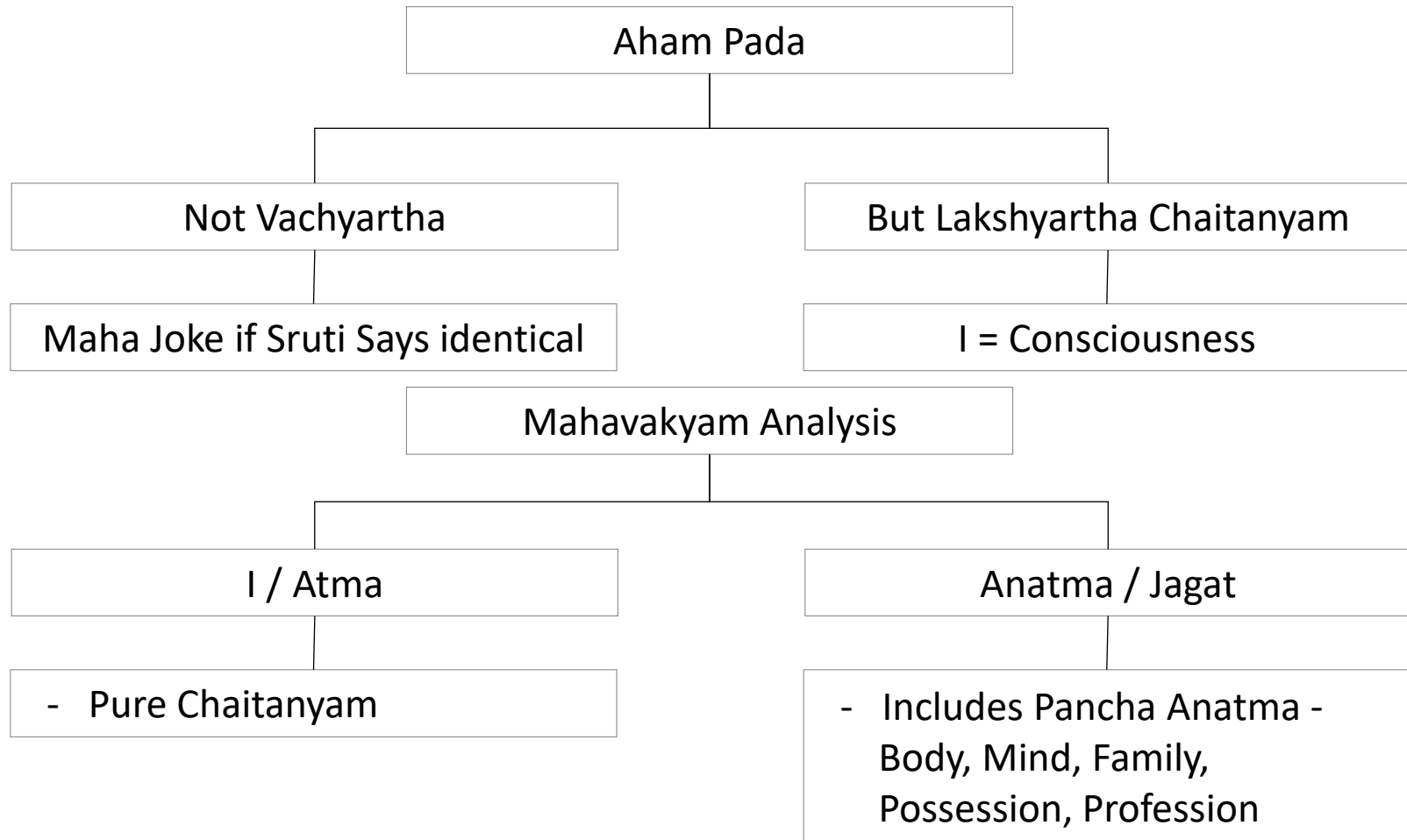
- Brahman = Karanam of Srishti
- Jagat = Karyam

2nd Step : Through Mahavakyam :

- Brahman = I = Atma = Sakshi Chaitanyam
- Therefore replace Brahman by Aham

Student Convinced :

- Aham Satyam, Jagan Mithya = Central Message, Binary format.



- If this is not Done clearly then Teaching not Accepted
- We usually Keep Aside Portion of Jagat (My Part) with Atma.

Example :

- Keep Small portion for Ourselves before we Distribute Prasada.
- Mithya Jagat, handover to Vishwarupa Ishvara
- Drop our Pancha Anatma into Jagat

Uttama Adhikari	Madhyama Adhikari
<ul style="list-style-type: none">- Drops Pancha Anatma to Ishvaras Lap and takes meaning of Left over- Light Mind claims Aham Brahma Asmi- Binary understood- Living in Binary format, Admires Binary format	<ul style="list-style-type: none">- Retains Pancha Anatma- Takes Tvam Pada Vachyartham not Lakshyartham- Vachyartham with heavy Mind full of Pain, problems retained by Sishya- Brahma Satyam only Lip service <p>Minds Baggage :</p> <ul style="list-style-type: none">- Issues, problems- Guru : You are Ananda Svarupa- Student in Pain- I Disturbed, disappointed, melancholic- Heavy Mind can't Claim

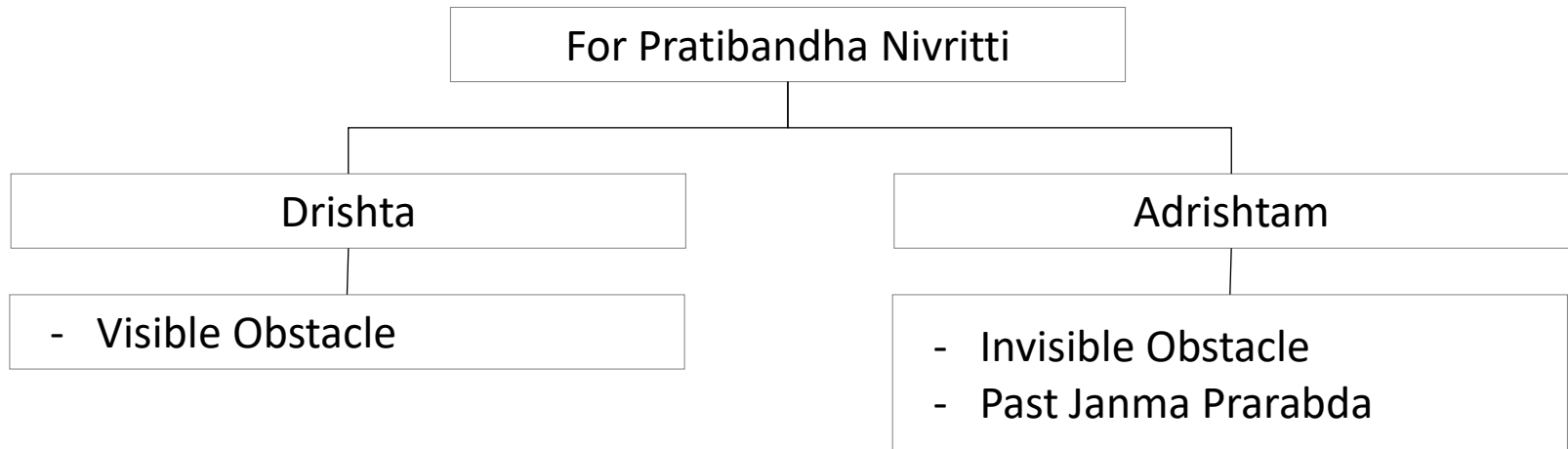
- Binary format is understood, Appreciated, Admired.
- Good in Class but for Many Living Binary format is out of Question.
- Life requires Triangle format Publicly.

- Privately, internally can give Binary format by Madhyama Adhikari
- After Sravanam, Mananam, Vedantic Meditation Prescribed not required for Uttama Adhikari.
- Make Binary livable format not only Admirable format.
- Laya Chintana Kramaha - Ohmkara introduced.

Resolve :

- Into A - Kara - Virat
- Into U - Kara - Hiranyagarbha
- Into Ma - Kara - Ishvara
- Into Amatra - Turiyam

Packaged Vedantic Meditation for Assimilation of Jnanam.



- Meditator gains confidence to Try Binary format in Life
- Trying requires confidence then Claiming comes.

Binary format	Triangle format
<ul style="list-style-type: none"> - Internally when Chattering Starts - I am Sakshi of all thoughts - When worry comes, Sleep Does not come Switch to Binary format Privately 	<ul style="list-style-type: none"> - Externally in Public - Conform to Society

Laya Chintana Kramaha :

- Dissolving world into Paramatma in reverse order of Srishti
- Prapancha Laya Dhyanam = world Resolution.

Rule :

- Do Systematic Manner, not Haphazardly
- Do in Sequence
- Earlier throw Everything into one Garbage can, Dumping.
- Now Segregate into 3 Parts
- Use Shastra based Sequence
- Reverse order of Srishti

i) Bhautika - Prapancha :

- Sthula Prapancha - 14 Lokas, Mountains, Rivers, Sthula Shariram into Pancha Sthula Butas.

Step 1 :

- Universe - Sthula Prapancha
 - Bautika
 - Butas
- 5 Gross Elements

ii) Sukshma Prapancha - Amurta Prapancha :

- 19 Components of all Living beings - 5 Pranas, 10 Indriyas
 - 4 Antahkarana constituents into 5 Sukshma butas

Step 2 :

- Sukshma Prapancha Bautika
- 5 Subtle Elements, Butas

iii) Resolve :

- 5 Sthula Butas into
- 5 Sukshma Butas

Sthula :

- Universe - Bautika
- Butas

Sukshma :

- Universe - Bautika
- Butas

Step 3 :

- 10 Butas and Bautika
- 5 Sukshmas

iv) Step 4 :

- Sukshma Prithvi
- Jalam
- Agni
- Vayu
- Akasha
- Sukshma Tara, Tamya
- Ishvara Laya (Maya Shakti of Ishvara)

v) Intellectually :

- Shakti has no Isness of its own
- This Understanding = Resolution
- Physically Maya will be there

- Maya always with Ishvara all the time
- Maya = Anaadi and Anantha

Step 5 :

- See Mithyatvatvam of Maya (Darshanam)
- Maya Mithyatva Darshana Mayayaha Brahmani Layaha

vi) :

- Realise Satyam all pervading Chaitanyam called Brahman
- Entire material Universe Bautikam and Buta = Maya

Step 6 :

- **All Achetana Anatma gone into Sarvagataha Brahman**
- From Ishvara come to Nirguna Brahman

vii) Remember Mahavakyam :

- Tatu Brahma Tvam Asi

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṁ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

- Maya Resolved into Brahman = My Self
= Svarupam

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalaṃ jātaṃ mayi sarvaṃ pratiṣṭhitaṃ ।
mayi sarvaṃ layaṃ yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.

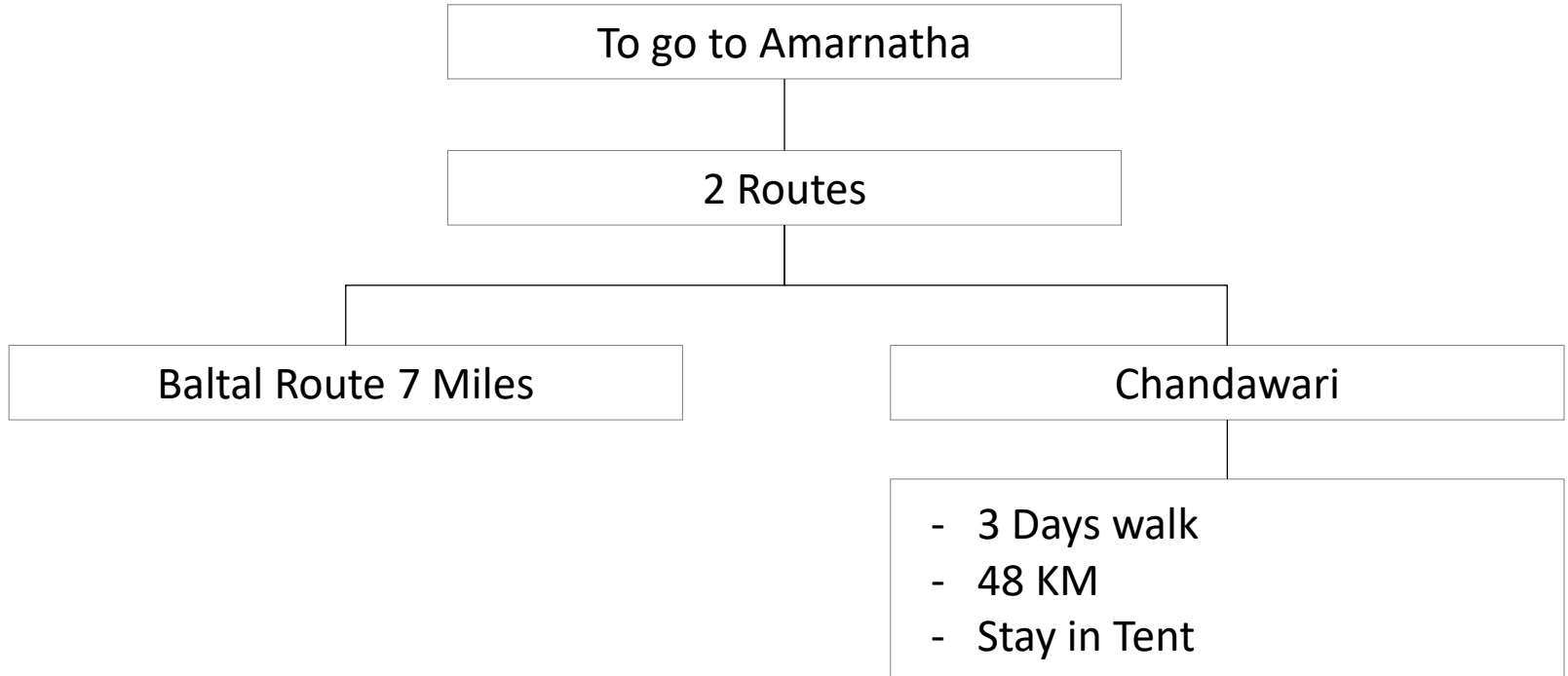
- Aham vrikshasya Gire Riva....
- This is Binary format.

Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vṛkṣasya rerivā | kīrtiḥ prṣṭhaṁ gireriva |
ūrdhvapavitro vājinīva svamṛtamasmī |
draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |
iti trīśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

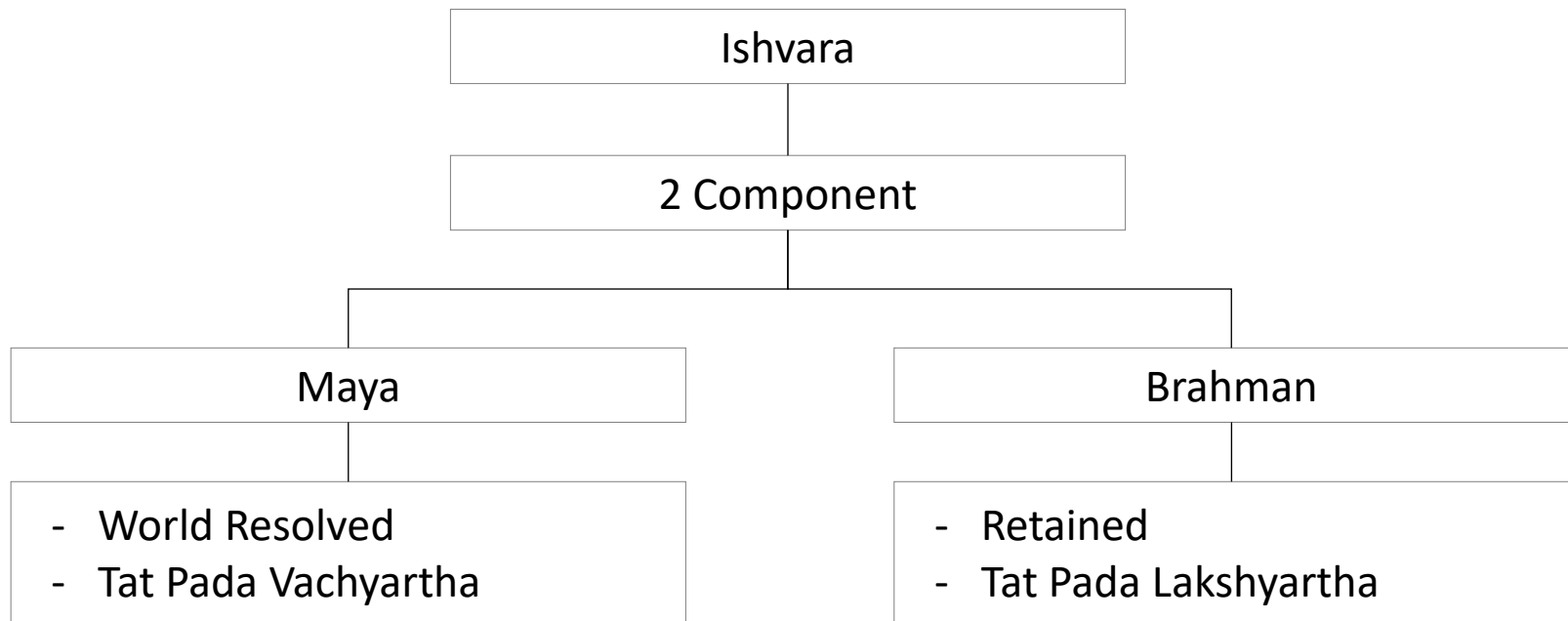


Chapter 4 :

- One Anirvachania Khyati
- Realisation

Chapter 5 :

- Gradual Resolution
- Everything into Ishvara



- Body and Mind Vachyartham already resolved into Bautikam.
- Claim Aham Brahma Asmi = Vedantic Meditation.

Panchadasi - Chapter 9 :

- Dhyana Deepa Prakaranam
- Nirguna Brahma Upasana = Nididhyasanam
- For Madhyama Adhikari
- For Uttama not required

• **Nididhyasanam is presented as Nirguna Brahman Upasana**

- Has Adhishtana Phalam of assimilation and Punyam.

Punyam removes invisible obstacles in the mind because of which I say :

• **I Understand Vedanta but can't claim I am Jnani**

- What bars me to claim I am Jnani - Mukta Asmi?
- Why can't I claim? Some Adrishta Duritham is there
- Nirguna Brahma Upasana removes Adrishta Dhurita obstacle

• **We will get confidence to use Aham for Lakshyartha**

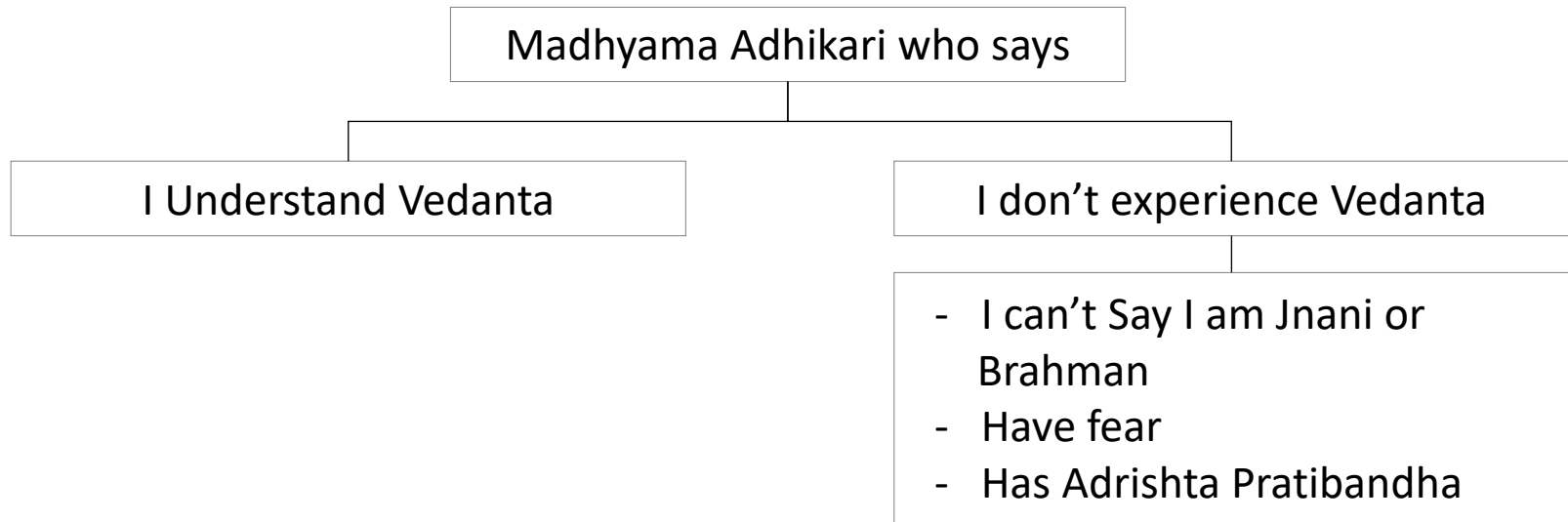
• **Baram in mind comes down because of long Upasana**

Triangle format	Binary format
<ul style="list-style-type: none"> - Bheda Upasana - Saguna Ishvara Upasana 	<ul style="list-style-type: none"> - Abheda Upasana - Aham Brahma Asmi Upasana - For Madhyama Adhikari to claim I am Jnani, Mukti

- We don't need to Distribute Pamphlet and Say I am Jnani, Jeevan Mukta.
- In Puja Room, Do I look Upon as Sadhaka, Seeker or Siddha.
- Learn to Say I am Jnani Siddha Mukta
- Till then Practice Laya Chintana Krama Rupa Aham Brahma Asmi Upasana
- Unique Topic Introduced by Vidyanaraya in Panchadasi Chapter 9
- We Normally Don't talk of Nirguna Brahma Upasana but take it only as Nirguna Brahma Jnanam.

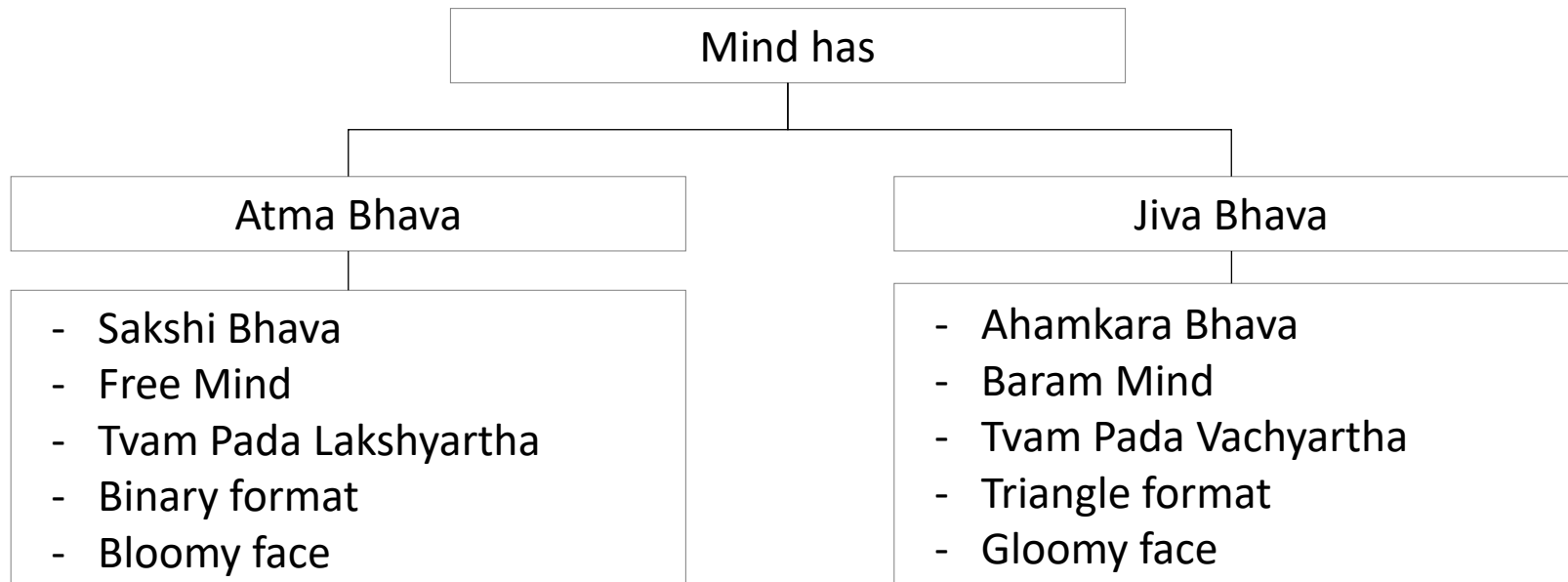
Upasana	Jnanam
Saguna Brahma Upasana	Nirguna Brahma Jnanam

Who is the Candidate for Nirguna Brahma Upasana?



Learn to Say :

- Aham Jnani Mukta Asmi, Panchadasi 9th Chapter
- Sishya's face not Happy, after Brahma Jnanam, Binary format - Face is Index of Mind



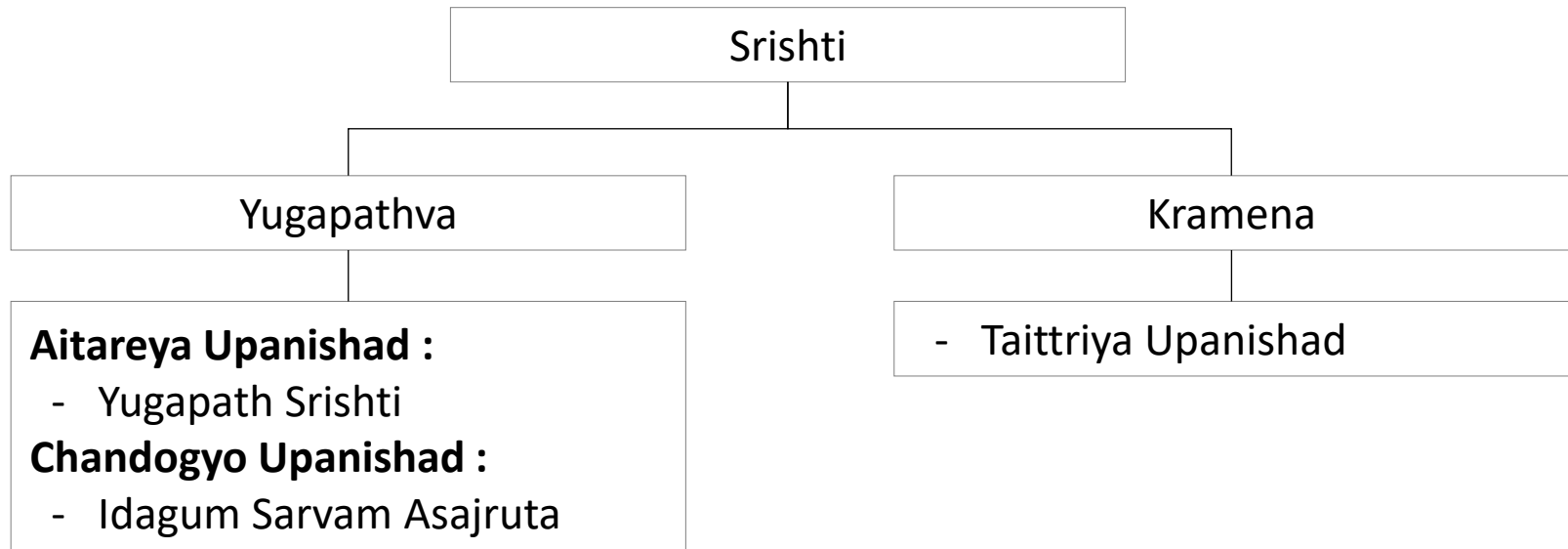
Guru :

- Continue to be Madhyama Adhikari as long as you want.
- Guru's Job : Never to Judge disciple

Advices Student :

- Spend time in Vedantic Meditation
- Will have time to think more
- What we think more gets to Subconscious mind
- Remain in Triangle format, Practice Aham Brahma Asmi Upasana
- Samadhi Abhyasa rupa Upasana
- Nirguna Brahma Upasana, method of Dissolution of Universe.

Earlier ND Discussion in Srishti Prakaranam :



Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.९.४ ॥
॥ इति नवमः खण्डः ॥

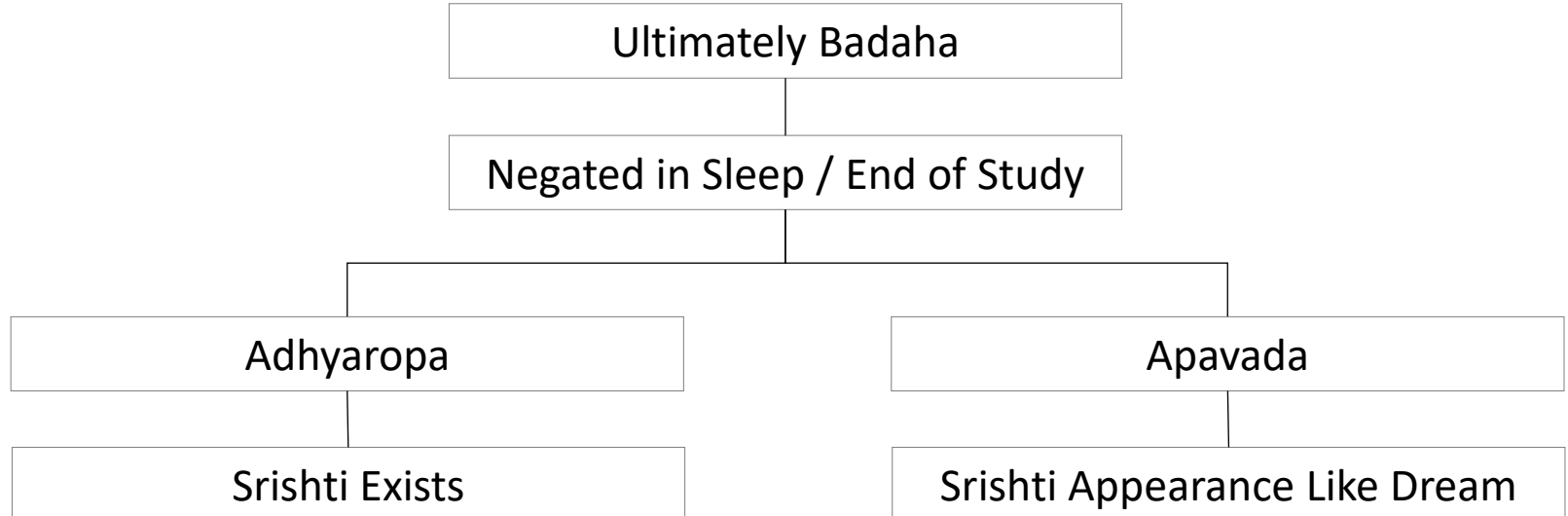
sa ya eṣo'ṇimaitadātmamidam sarvaṁ tatsatyaṁ
sa ātmā tattvamasi śvetaketu iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca || 6.9.4 ||
|| iti navamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 9 - 4]

- Yugapath Srishti...

Conclusion :

- Upanishad Does not care for Srishti



- Yugapath and Krama both ok
- Sleep Dream = Yugapath
- Waking Dream see Gradually Birth - Growth decay...

Uttama Adhikari :

- Not interested in Krama
- Comes to Apavada directly
- No order for creation, Dissolution.

Madhyama Adhikari :

- Pancha Anatma Occupies Mind most of the time
- One Shot not possible
- Srishti, Krama important Laya Chintana Prakara
- Order Reversed : Akasha - Vayu - Agni Annat Purusha...

In Meditation :

- Purusha = Sthula Shariram, Body = Annam
- When Annam deficient, we add Supplement
- Yesterdays food is Todays Blood, Bone, Flesh
- Body is nothing but food
- Annam = Oshadi = Vegetables = Prithvi
- Prithvi - Jalam - Agni - Vayu - Akasha - Purusha Sakshi.

- Dissolve whole Pancha butas into Sakshi - Then I am Sakshi in Sleep clear.
- While describing Srishti, ND in Main text book Page 149 - Last 2 Lines had Said it will be useful in Page 180.
- Ghata = Name, no Substance
- Entire world = Name, form no Substance

• **World - Remove L, only word.**

- After meditation, world only a word.
- Quantum Physics - world = Cosmic illusion of energy (Maya) in high Motion (Spandanam - Mandukya)
- Atoms neutrons Protons High energy Particles in Motion
- Creates Illusion of body, universe
- Mr and Miss Universe - Bundle of invisible, intangible energy in motion
- Give importance to objects and beings but don't get attached

• **Giving over importance is delusion - Tamasic Guna**

- Atma - I - Should gain more importance in life

• **Non - Preparedness of losing the Loosable is giving something over importance**

- Mind should be ready for imaginary loss also.

- Thought of a loss disturbs - identifying with that thought is bondage
- Over importance = Non preparedness
- Preparation = Sanyasa
- Sanyasa Sahita Jnanam is required not Ochre Robes

• **Seeing Anatma as Atma is the problem**

Gita :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- Titiksha = Sanyasa
- Bubble, Wave, foam - All names, jala Karyam, products of water
- We introduce many names, forms to Prakirti = Karyam

Vastu = Brahman wrong Generalisation Vyapti :

- Yatra Yatra Nama Bahutvam, Tatra Tatra Vastu Bahutvam...
- Names many, think Substances Many
- We must use Many names for transactions, Vyavahara
- Satyam from relative Standpoint.
- Relative world - Vyavaharikam, use but come to Atma for peace in the Mind

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāsyā bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- Use Plurality for transaction.

Law :

- Whatever is product of some Karanam, that Karanam alone exist.

Law :

Jagat	Ishvara
Karyam	Karanam

- In Triangle format Mistake we Commit

We Say :

- Jiva - Jagat and Ishvara (Mistake, No Jagat other than Ishvara)
- Sarvam Vishnumayam Jagat, Karana Svarupa Eva Bhavati

Brahma Sutra :

- Arambanadhi Adhikaranam

Based on Chandogyo Upanishad :

- Vahcarambanam Vikaro Nama Dheyam...
- World and god is Mistake.

Technical Problem :



Scientist :

- Asks proof of Bhagavan
- Keeps world separate from God
- Concludes : No Bhagavan
- **We also keep sleep state and us separately and try in meditation to see self**
- Because of scientific conclusion - Children ask proof of God

Answer :

- **What you see is God no other proof is required for God's existence**
- **God is world, world is God**

- **General principle of Vedantic meditation Karyam is Karana Svarupam.**

- What is sequence of Vedantic Meditation.

सकलस्य प्रपञ्चस्य मूलकारणमीश्वर एव । तस्मात्सकलोऽपि कार्यप्रपञ्च ईश्वरस्वरूपान्नातिरिच्यते । सकलप्रपञ्चस्यापि स्वरूपमीश्वर एव । 'सच्चेश्वरोऽहमेव' इति ज्ञात्वा सकलप्रपञ्चस्य लयं स्वस्मिन्ननुचिन्तयेत् ।

Beautiful, important Presentation by ND :

i) Sakala Prapanchasya Moola Karanam Ishvara :

- For Universe - Cause is Ishvara

ii) Sakala Prapanchasya Svarupa Api Ishvara :

- Karanam alone is Svarupam
- Cause of a thing is nature of a thing

Gold	Gold
Cause of Ring	Is nature of Ring

God	God
Cause of world	Nature of world

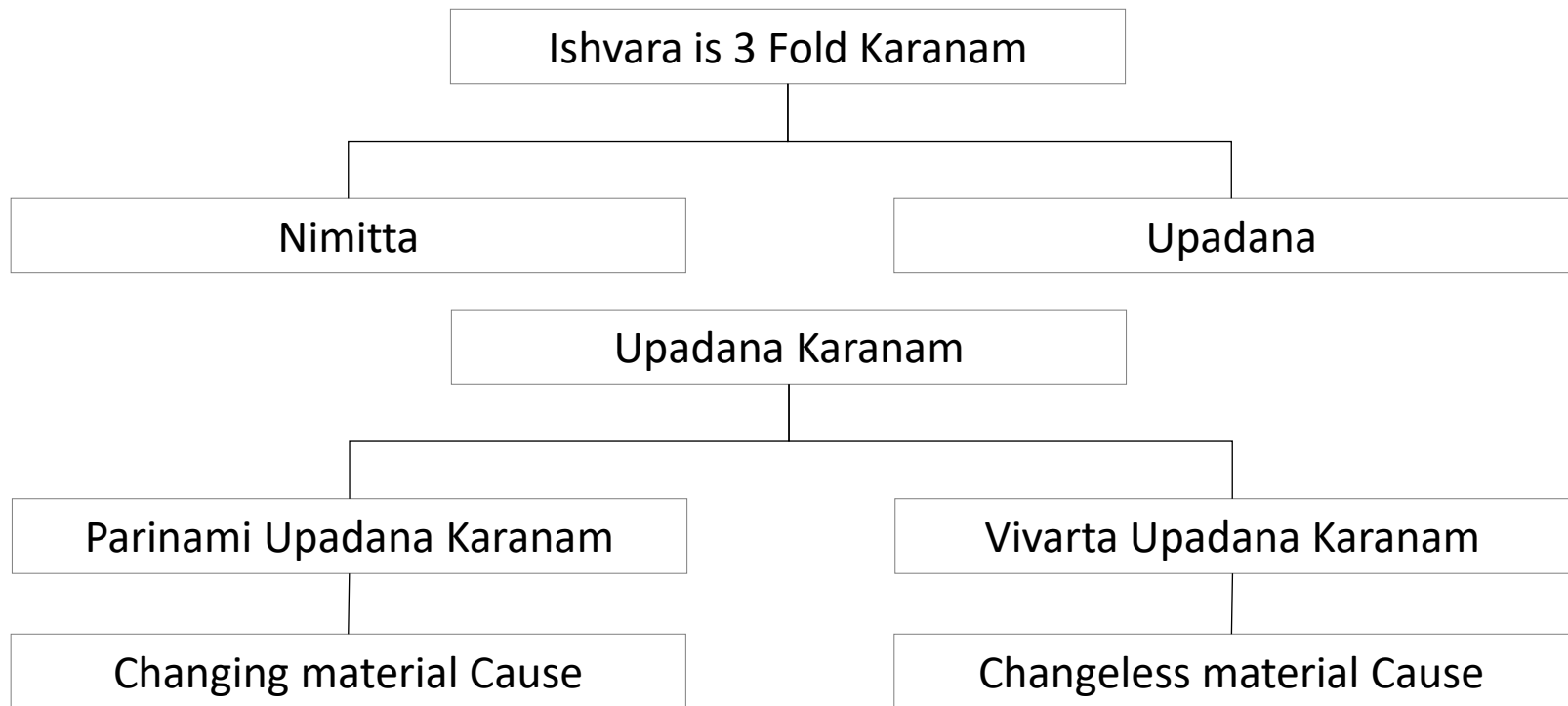
- In Pillar also see God.

iii) No world separate from Karana Ishvara :

iv) If world is no more there for you :

- Don't think there is a Separate world for others
- If you think you are body, there is a Separate world for others.
- If you think you are Satchit Ananda - Brahman, there is no Separate world for others.
- You are the lender of existence to the world.

v) :



Parinami Upadana Karanam :

- **Maya → Global Supplier of Nama, Rupa is Maya**
- All names resolved into Maya.

Vivarta Upadana Karanam :

- Brahman
- Maya Resolved into Brahman
- **Brahman is Global Supplier of Existence**
- Maya can't supply existence
- Maya itself has borrowed Jnani Brahman
- Maya Does not have its own existence
- So Brahman is the Vivartha Karanam
- Supplier of existence to Maya first, through Maya supplies existence to whole world.
- Thus we resolve world into Ishvara
- In Ishvara Parinama Upadana is Maya component

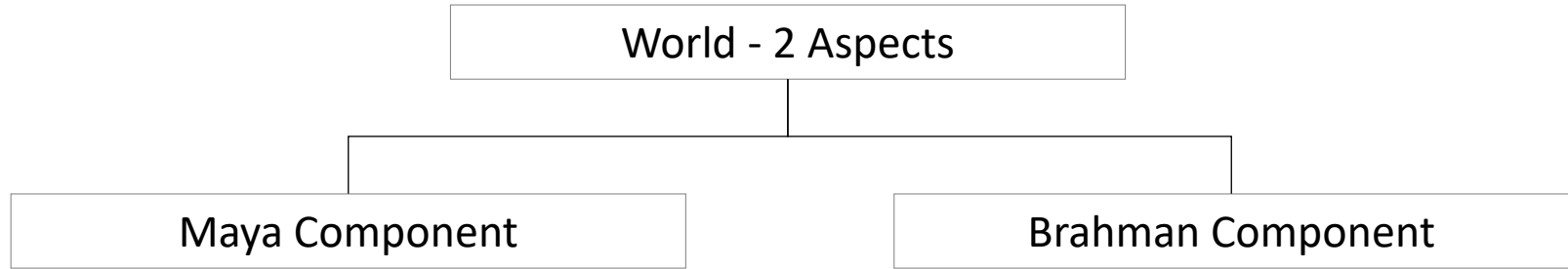
How to resolve Maya into Brahman?

- Resolution is Mithyatva Darshanaha
- **Maya Does not exist by itself**
- This understanding is final resolution of Maya into Brahman
- Final meaning of Ishvara = Brahman, because of Resolution of Maya into it.
- Such an Ishvara is vivarta Upadana Karana Butam Brahman.
- Lakshyartha Buta is Vivarta Upadana Buta
- Sattva Jnana Anantha Rupa Brahma Aham Eva.

That Brahman is my Svarupa Aham Eva :

- Claiming this is called Samadhi Abhyasa

Madhyama Adhikari	Uttama Adhikari
<ul style="list-style-type: none">- Can Cry- Mind not Mature	<ul style="list-style-type: none">- Mind is Burden



- Travel from world to Maya component of Ishvara to Brahman component of Ishvara to Pure Brahman - Aham
- For Sometime, resolution of Universe Svasmin in me myself is the meditation prescribed - Chintayet.

Revision 228 : Topic 290 :

सकलस्य प्रपञ्चस्य मूलकारणमीश्वर एव । तस्मात्सकलोऽपि कार्यप्रपञ्च ईश्वरस्वरूपान्नातिरिच्यते । सकलप्रपञ्चस्यापि स्वरूपमीश्वर एव । 'सच्चेश्वरोऽहमेव' इति ज्ञात्वा सकलप्रपञ्चस्य लयं स्वस्मिन्ननुचिन्तयेत् ।

- For Uttama Adhikari, Sravanam, Mananam gives Jnanam and Liberation.
- Claim Aham Brahma Asmi, Jnani Asmi, Mukta Asmi.
- Understanding and Sadhana Chatushtaya Sampatti has reached optimum level
- Jnanam and Adhikaritam has reached optimum level.
- He is Able to distance himself from his Mind

- **Not distancing from Mind is the Obstacle to claim I am free all the time.**
- **Jnanam and Adhikaritam are Obstacles.**

Example :

- Like Ripened fruit, Nobody needs to Pluck the fruit.
- Urvarukam Bandanat... Naturally Mind gets separated from the tree.
- Raw mind is associated with I - Tree, Strongly Stuck.
- When Jnanam and Adhikaritam Ripen the Mind, the Mind falls off.

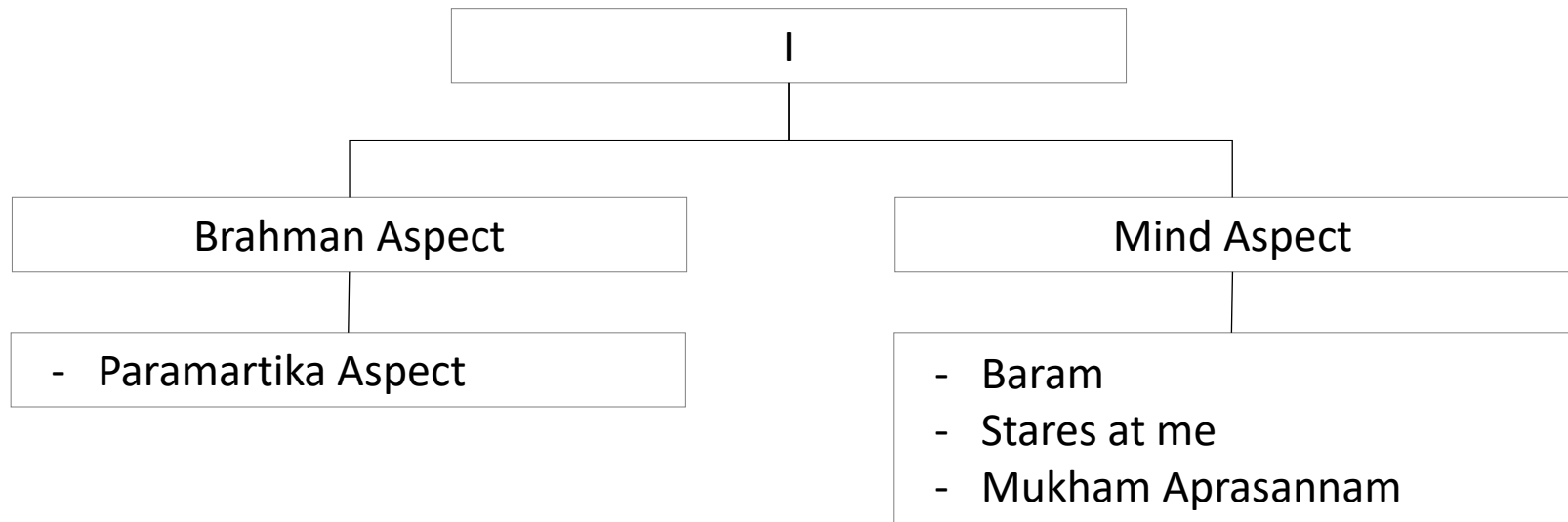
- **Mind Joins Vishwaroopa Ishvara**
- **I Distance from Mind and claim Sakshi Chaitanyam**
- **My Liberation is unconditional**
- **Sakshi Chaitanyam does not require Conditions to be Mukta, ever free.**

- Optimum Jnanam and Sadhana Chatushtaya Sampatti gained through optimum Sravanam and Mananam = Uttama Adhikari
- He is able to claim I am Jnani Mukta

- Chapter 4 - Uttama Adhikari
- Chapter 5 - Madhyama Adhikari
- Madhyama finds it difficult to Say I am free
- In - I - Tree, mind is included
- Many problems in Mind, mind heavy.

I Claim problems as me, Mine and never am free

- Mind stuck to Real I Awareness me
- I Wont have conviction and confidence to claim I am free

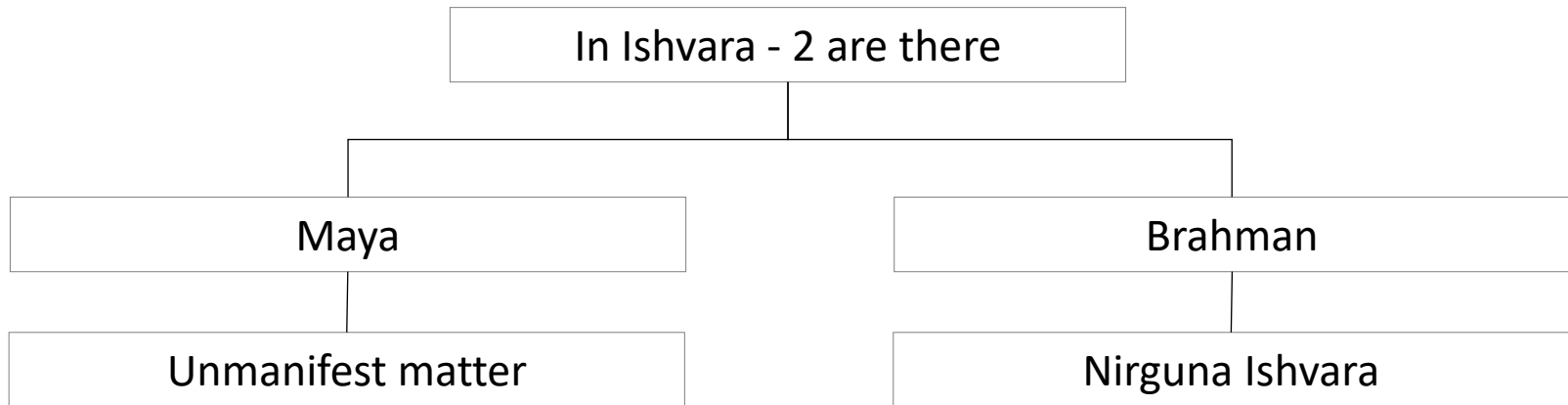


- Guru recognizes this problem

Shishya has to be given Additional Qualification to distance himself from the Mind.

- Laya Chintana Prakara, Nirguna Brahma Upasanam
- Borrowed from Chapter 9 - Panchadasi.

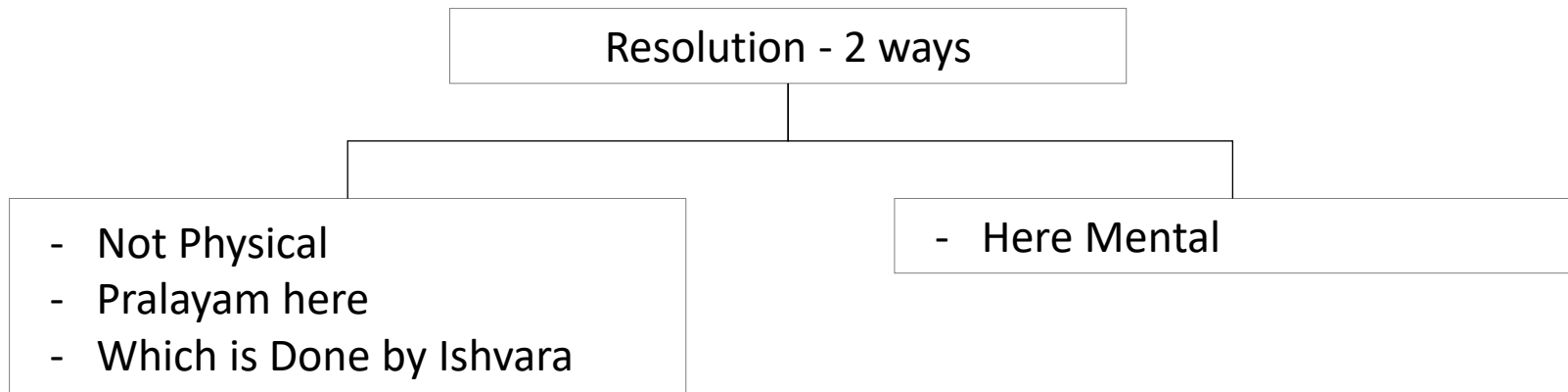
- Laya = Dissolution of the world into Ishvara.



- **Maya is resolved into Brahman from Brahman come to Atma through Mahavakya.**

Ultimate Resolution :

- World
- Ishvara
- Maya
- Brahman



Chain Resolved into Gold - 2 Ways

- Melt chain in Bhuta Agni
- Laya

- Use Jnana Agni
- Chain remains as Chain
- I Understand, No Substance other than Gold
- Chain - Nama Rupa
- Does not have 1 Mg of Weight
- Weight belongs to gold
- Gold was, is, will be

- In between we name Gold as ornament

- **Consciousness was, is, will be in between, we name it the world.**

- I wear the Chain, use it, it has Utility Value which I respect.
- I have courage to Declare Gold was, is, will be
- This kind of resolution in the Mind continuing to use the chain, world is called Jnana Layaha, Chetanena Layaha
- Put every object into its cause go on Resolving, Ultimately resolve world into Maya

- **Maya is Resolved into Avyakta Rupam.**

Maya	World Synonymous
Avyakta Nama Rupa	Vyakta Nama Rupa

- Maya also Does not have isness of its own.
- Adhishtanam of Maya = Brahman which is what I am
- Brahman Va Idam Agre Asti, Tad Atmana Iva Aveda....
- I alone am appearing in form of everything.
- No 2nd thing other than me, Advaitam Eva Kaivalyam, Moksha
- This is called resolution of Mind using the Mind
- Understand there is no Mind other than Brahman.

Mandukya Upanishad (Karika) :

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् ।

मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ ३१ ॥

manodṛśyamidaṁ dvaitaṁ yatkiṁcitsacarācaram ।

manaso hyamanībhāve dvaitaṁ naivopalabhyate || 31 ||

Whatever that is perceived in this world-movable or immovable, is nothing but the perceptions of the mind-is nothing but the mind. For, plurality is not perceived when the mind is transcended. [3 - K - 31]

मनसो निग्रहायत्तमभयं सर्वयोगिना(णा)म् ।

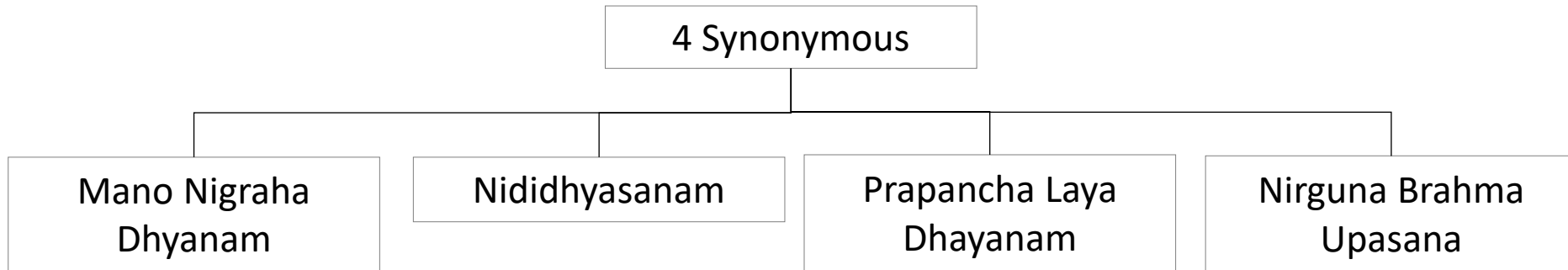
दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥

manaso nigrahāyattamabhayaṁ sarvayoginā(ṇā)m ।

duḥkhakṣayaḥ prabodhaścāpyakṣayā śāntireva ca || 40 ||

Yogi-s who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery, and also the knowledge of the Self and eternal peace. [3 - K - 40]

- Same topic for Madhyama Adhikari there



- Resolve world and Mind
- **Mind is the Main obstacle to claim Aham Brahma Asmi.**
- **Raw Mind has independent Existence of its own.**
- **When mind does not give Existence to the world and to its own existence**

Mind will Say :

- **There is neither Mind nor the world other than Brahman.**
- Until then Practice Nididhyasanam
- Mind will grow, Ripen, fall, I will Claim I was, is, will be Brahman
- Using the Mind can Say...
- It is Elaborate process..

Topic 291 :

(२९१) स्थूलप्रपञ्चस्य पञ्चीकृतभूतस्वरूपत्वं सूक्ष्मसृष्टेरपञ्चीकृतभूतस्वरूपत्वं च चिन्तयेत्

- For Uttama Adhikari - One shot resolution
- Anirvachaniya Khyati, Swapna Drishtanta...
- Gives up whole Swapna and Jagrat Prapancha one shot, not Gradually Resolved.
- Jagat Prapancha resolved in one shot through waking up process called Anirvachaniya Assimilation - Jnana and Artha Adhyasa
- Madyama can't do that, Mind not purified, mature

Process :

i) Sthula Prapancha - Brahmandam :

- Samashti Sthula buta

ii) Sukshma Prapancha :

- Samashti Sukshma buta

स्थूलमिदं ब्रह्माण्डमखिलमपि पञ्चीकृतभूतकार्यम् । तत्र पृथिवीकार्यं सर्वं पृथिवीस्वरूपम् ।
जलकार्यं सर्वं जलस्वरूपम् । इत्थमेव यद्यद्भूतकार्यं तत्तद्भूतस्वरूपमित्यखिलस्यापि ब्रह्माण्डस्य
पञ्चीकृतपञ्चभूतस्वरूपत्वमनुचिन्तयेत्। तथैव पञ्चीकृतं सर्वमपि
भूतमपञ्चीकृतभूतकार्यत्वादपञ्चीकृतभूतस्वरूपमिति चिन्तयेत्।
अन्तःकरणादिसूक्ष्मसृष्टिरप्यपञ्चीकृतभूतकार्यत्वादपञ्चीकृतभूतस्वरूपमिति चिन्तयेत्। अन्तःकरणं
सर्वभूतसमष्टिसत्त्वगुणकार्यत्वात्सत्त्वगुणस्वरूपमेव ।

- If irritated with Laya process here, then you are Uttama Adhikari
- Madhyama requires all these

1) Brahmanda = Cosmas = Product :

- Panchikruta butam = 5 Sthula Elements

1.1) Prithvi Karyam = Mountains, Sthula Shariram :

= Products of earth

1.2) Jalam Karyam = Jala Svarupam :

- Buta Karyam resolved into respective element
- Brahmanda, 5 Sthula element and 5 Sukshma elements

• **No Universe other than Sthula Butas**

- Gross Universe should disappear from my mind.

After Grossification :

- Sthula Bautikam (Panchi Kruta Dvara Aagataha)
- Sthula butam
- Apanchi Kruta butam - Sukshma butam
- Whole world disappears, resolved

Problem :

- We retain Pancha Anatma and don't dissolve that
- Have strong ahamkara, Mamakara, Raaga, Dvesha with Pancha Anatma

- **Have Non-ripened mind**
- **Our Raaga - Dvesha thoughts hold them**
- **Sarva Sangha Sanyasa = Moksha**

- In Meditation dissolve Brahmanda and 5 Anatma

- **Ahamkara - Mamakara Dilution is Purification, Ripening of the Mind**

- Otherwise Mind will never Resolve
- Heavy Mind is Big Obstacle to Aham Brahma Asmi
- It will be only Lip Service
- Temporarily keep them Away
- Dissolve Pancha Anatma during meditation at least
- Next is Antahkarana Resolution.

- **Sukshma bautika = 17 Parts of Sukshma, Shariram, Mano, Buddhi, Ahamkara, Chittam**

2) Samashti Sukshma Shariram, Karyam :

- Resolve into Sukshma butani Karanam.
- Apanchikruta Svarupam
- Mind dissolves into Sukshma butas
- Mind = Sattva Guna - Product of Sukshma buta
- Prana = Rajo Guna - Product of Sukshma buta
- Vyashti Sattva Guna - Produces Jnana Indriyas
- Vyashti Rajo Guna - Produces Karma Indriyas.

Antahkarana Over (17 Organs of Sukshma Shariram) :

तथा प्राणोऽपि पूर्वोक्तपञ्चभूतसमष्टिरजोगुणकार्यत्वात् रजोगुणस्वरूप एव । पाय्विन्द्रियं पृथिव्या रजोगुणकार्यत्वात् पृथिव्या रजोगुणस्वरूपमेव । घ्राणेन्द्रियं पृथिव्याः सत्त्वगुणकार्यत्वात् पृथिव्याः सत्त्वगुणस्वरूपमेव । तथैव रसनेन्द्रियमुपस्थेन्द्रियञ्च जलस्य क्रमेण सत्त्वगुणरजोगुणकार्यत्वात् तत्तत्स्वरूपमेव । चक्षुरिन्द्रियं पादेन्द्रियञ्च तेजसः क्रमेण सत्त्वगुणरजोगुणस्वरूपे । त्वगिन्द्रियं पाणीन्द्रियञ्च वायोः क्रमेण सत्त्वगुणरजोगुणस्वरूपे । श्रोत्रेन्द्रियं वागिन्द्रियं चाकाशस्य क्रमेण सत्त्वगुणरजोगुणस्वरूपे । इत्थं सूक्ष्मसृष्टिः समग्राप्यपञ्चीकृतभूतस्वरूपैवेति चिन्तयेत् ।

3) Prana taken here and dissolved in :

- Samashi Rajo Guna - Pancha Sukshma buta Svarupa Eva
- Ornament gold only - Dissolve ornament into gold
- No ornament other than gold
- Antahkarana and Prana are Samashti buta Karyam

4) Vyashti Guna Karyam :

- Jnana Indriyas and Karma Indriyas

4.1) Resolve Payuhu :

- Excretion
- Rajo Guna of Prithvi
- Hence there is no Payu Indriyam at all
- Payu Indriya / Karma Indriyas Laya

4.2) Resolve Grahna :

- Product of Sattva Prithvi
- Hence no Grahna / Jnana Indriyas
- Laya Jnanam = Svarupa Eva
- Resolve Jnana Indriyas and Karma Indriyas into relevant Butas

4.3) Rasana - Tongue :

- Upasthendriyam - Reproduction into Jalam sattva and Rajo Guna
- Jnana Indriyams and Karma Indriyams resolved into Jalam

4.4) :

- Chakshu (Eye) - Pada (Feet) into Tejas - Agni

4.5) Tvag (Skin) - Pani (Hand) into Vayu :

- Order of resolution carefully chosen
- Prithvi - Jalam - Agni - Vayu - Akasha
- Travel from gross elements to Sukshma elements

Srishti :

- Akasha - Vayu - Agni - Apaha - Prithvi
- Subtle to gross

4.6) Srotra Indriya - Vak Resolves into akasha :

- Ultimately in akasha, all organs resolve

• Sukshma Bautika Srishti (17 Organs) Resolved into Sukshma butas

- Iti Chintayet, practice in meditation
- If we look at our self as Madhyama Adhikari meditate
- Check if Pancha Anatma is dissolved also.

Gita - Chapter 5 :

स्पर्शान्कृत्वा बहिर्बाह्यान्
चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparsān kṛtvā bahirbāhyān
cakṣuścaivāntarē bhruvōḥ ।
prāṇāpānau samau kṛtvā
nāsābhyantaracāriṇau ॥ 5-27 ॥

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

- **Keep External world externally**
- is it Contradiction?
- **We keep external Pancha Anatma in our Mind all the time and Loose our liberation Permanently.**
- Daily for 20 Minutes download to Ishvara and Later Upload.
- Have Sanyasi Mind

Kaivalyo Upanishad :

विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरःशरीरः ।
अत्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य ॥
हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् ॥ ५ ॥

viviktadeśe ca sukhāsanasthaḥ śuciḥ samagrīvaśiraḥśarīraḥ ।
atyāśramasthaḥ sakalendriyāṇi nirudhya bhaktyā svagurum praṇamya ॥
hṛtpuṇḍarikam virajam viśuddham vicintya madhye viśadam viśokam ॥ 5 ॥

(One should be) sitting in a clean, secluded place, in a comfortable posture, with the neck, head and body in alignment, in the attitude of renunciation, having bowed with devotion to one's teacher. [Verse 5]

- Renounce Grihastha, meditate with Sanyasi Mind
- Mental Sanyasi alone can meditate Successfully

What is Left? Sakshi which happens to be Brahman :

- Sakshi requires no qualifications
- Sadhana Chatushtaya Sampatti for Mind, not for Sakshi
- It is for Mind to drop Mind, renounce Pancha Anatma to make our Mind - No Mind Amanee Bhava

Meditate :

- Renouncing means giving up ownership
- As Sakshi, Aham Brahmasmi easy
- I can't dissolve Pancha Anatma even temporally, hence Chintayet...
- Drop, Drop, Drop...
- Renounce and meditate = Nirguna Brahma Upasana.

Topic 292 :

(२९२) अपञ्चीकृतभूतानां प्रकृतौ प्रधाने प्रधानस्य ब्रह्मणि च लयं चिन्तयेत् —

- Sarva Sangha Parityaga Jnana Sahita Moksha here
- Sanyasa Sahita Jnanam alone gives Moksha
- Without Mental Sanyasa, Aham Brahma Asmi is a Joke.

Example :

Photo	Application	Holder / Sticker
- We	- Brahman	- Pancha Anatma - Remove - Sanyasa - Anatma

- We keep applying glue - No use to Stick ourself to Brahman.
- Need to remove Sticker, Put glue on top
- No Additional Puja, temple Visit for Moksha
- Deletion of Mind with Anatma is required
- We refuse sanyasa Sahita Jnana Moksha
- Apanchikruta Buta - Sukshma Buta to be Resolved

Prakirti - Pradhanam :

- Have Samanadhi Karana Sambandha
- Pradhanam used by Sankhya as Satyam
- Pradhana = Prakirti = Maya for us, Mithya

Vishnu Sahasranamam Stotram :

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥३॥

yōgō yōgavidāṁ netā pradhānapuruṣeśvaraḥ |
nārasimhavapuḥ śrīmān keśavaḥ puruṣōttamaḥ || 3 ||

Yogaḥ: One attainable through Yoga. Yogavidāṁ netā: The master of those who are established in the above-mentioned Yoga. Pradhāna-puruṣeśvaraḥ: The master of pradhana or Prakriti and Purusha or Jiva. Nārasimha-vapuḥ: One in whom the bodies of a man and a lion are combined. Śrīmān: One on whose chest the goddess Shri always dwells. Keśavaḥ: One whose Kesa or locks are beautiful. Puruṣottamaḥ: The greatest among all Purushas. [Verse 3]

- Here Pradhanam = Prakirti - Mithya
- Maya = Equilibrium State of 3 Gunas = Prakirti Disturbed State is creation for the Exhaustion of Jivas happens because of will of Ishvara (Sankalpa)
- Layam Chintayet...
- Maya has to dissolved into Brahman means to understand Maya does not have is-ness of its own.
- This is the next Project in meditation.

(२९२) अपञ्चीकृतभूतानां प्रकृतौ प्रधाने प्रधानस्य ब्रह्मणि च लयं चिन्तयेत् —

- Intellectual resolution of Universe through meditation is Nididhyasanam
- No physical resolution which is the job of Ishvara

Understand Fact :

- **Karyam does not exist separate from Karanam, has no independent existence**
- This understanding is called resolution
- Don't take dictionary meaning of resolution

Definition :

- What is resolution? understanding

Effect	Other than
<ul style="list-style-type: none">- No Desk- No Ring- No World	<ul style="list-style-type: none">- Wood- Gold- Brahman

- This is called Resolution of world into Karanam Brahman
- We use Desk, Ring, World but intellectually Understand no Substance called world... Only Name and form.
- Substance is Sat - Chit - Ananda Brahman.

- Understanding is called Resolution
- After intellectual Resolution, Open eyes, world continues to be Available for me.
- Meditator resolves world into Brahman.
- World continues to be Available

Understand :

- **No Sthula, Sukshma, Karana Prapancha, Shariram but they continue to be Available for Experience.**

Vedanta :

- Transformation in thinking only by knowledge of Shastras.
- No physical transformation inside or outside experientially.

- **Without Shastra can't resolve world beyond a limit**

Madhyama Adhikari	Uttama Adhikari
<ul style="list-style-type: none"> - Shastra based Nididhyasanam - Gradual Resolution - Dhyanam, Lay Chintanam - Adhyaropa 	<ul style="list-style-type: none"> - Sravanam, Mananam, Anirvachaniya Khyati - Drishyam Resolved - One stop resolution - Apavada

Laya Process :

- Sthula Bautikam
- Sthula Butam
- Sukshma Bautika Prapancha
- Sukshma Butani
- Start with Prithvi - Jalam - Agni - Vayu - Akasha
- Brahman for Uttama Adhikari - Adhyaropa
- Brahman on which Akasha, Vayu, Agni, Apaha, Prithvi is Superimposed.

Title 292 :

- Apanchikruta Butani
- Sukshma Butani
- Prakirti, Pradhanam are Synonymous (Also known as)
- Meditate on Resolution
 - Panchabutas Gone
 - Prakirti Left
 - Resolves into Tamoguna of Maya
 - Maya into Brahman.

Panchadasi - Chapter 1 :

- Ishvara = Prakrti Bimbata Chaitanyam
= Maya
- When Maya is resolved, Maya Pratibimbata Chaitanyam called Ishvara is resolved
- Ishvara = Tiritiya pada of Mandukya
- Resolves into Turiyam, Nirguna Brahman.

Turiya Pada : Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Layam Chintayet....

प्रागुक्तचिन्तनानन्तरमपञ्चीकृतभूतानामपि लयश्चिन्तनीयः। पृथिवी जलकार्यत्वात्
जलस्वरूपा। जलं तेजःकार्यत्वात्तेजःस्वरूपम्। तेजो
वायुकार्यत्वाद्वायुस्वरूपम्। वायुराकाशकार्यत्वादाकाशस्वरूपः।
अकाशस्तमोगुणप्रधानप्रकृतिकार्यत्वात्प्रकृतिस्वरूपः। प्रकृतिर्मायाया
अवस्थाविशेषत्वान्मायास्वरूपा । एकमेव वस्तु 'प्रधानम्, प्रकृतिः, माया, अविद्या, अज्ञानम्,
शक्तिः' इत्यनेकशब्दैर्व्यपदिश्यते । तदेव वस्तु सकलमपि कार्यजातं स्वस्मिन्नुपसंहृत्य प्रलयकाले
उदासीनस्वरूपेण वर्तमानत्वात् प्रधानम् इत्युच्यते । तदेव वस्तु
प्रपञ्चसृष्ट्युपादानतायोग्यतमोगुणप्रधानस्वरूपेण विद्यमानत्वात् प्रकृतिरित्याख्यते।

- After resolving 3 items into Apanchikruta Pancha Sukshma butas... 5 Subtle element.
- Intellectual Resolution in form of Understanding has to be Practiced.

i) Earth :

- Product of water
- No Earth separate from Water
- Not Physical earth taken here but Subtle element earth.
- No Subtle earth separate from Subtle Jalam

ii) Jalam :

- Product of Tejaha - Fire
- Teja Svarupam
- No Water separate from Agni - Fire

iii) Agni :

- No fire separate from Vayu - Wind

iv) Wind :

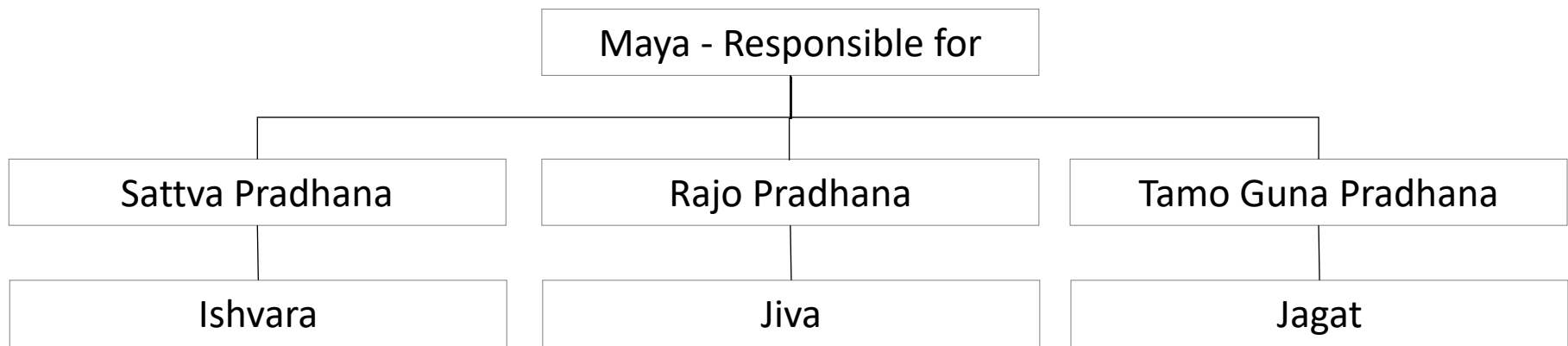
- Product of Space

v) Space Akasha :

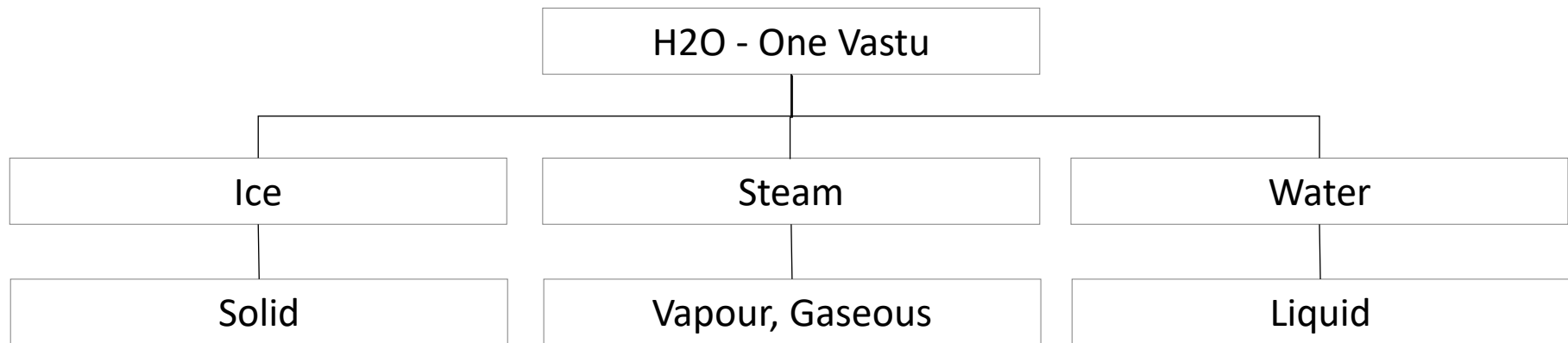
- Product of Tamo Guna of Maya

Modern Cosmology :

- Big Bag or Singularity
- Akasha = karyam of Tamoguna
- Karyam of Prakirti
- Tamoguna Pradhana Maya responsible for Jagat.



- No Space other than Tamoguna Prakirti.
- Prakirti - Another name of Maya in Specific Condition.



- One Vastu, Avastha Binnaam
- Similarly Prakirti has 6 Names in 6 States, Conditions.

• **One same vastu, Anirvachana Vastu is Sad - Asad Vilakshana Vastu is known as Pradhanam, Prakirti, Maya, Avidya, Agyanam, Shakti.**

- Same unmanifest Matter, Universe, Unmanifest energy, when it has resolved the whole Universe = Prakirti.

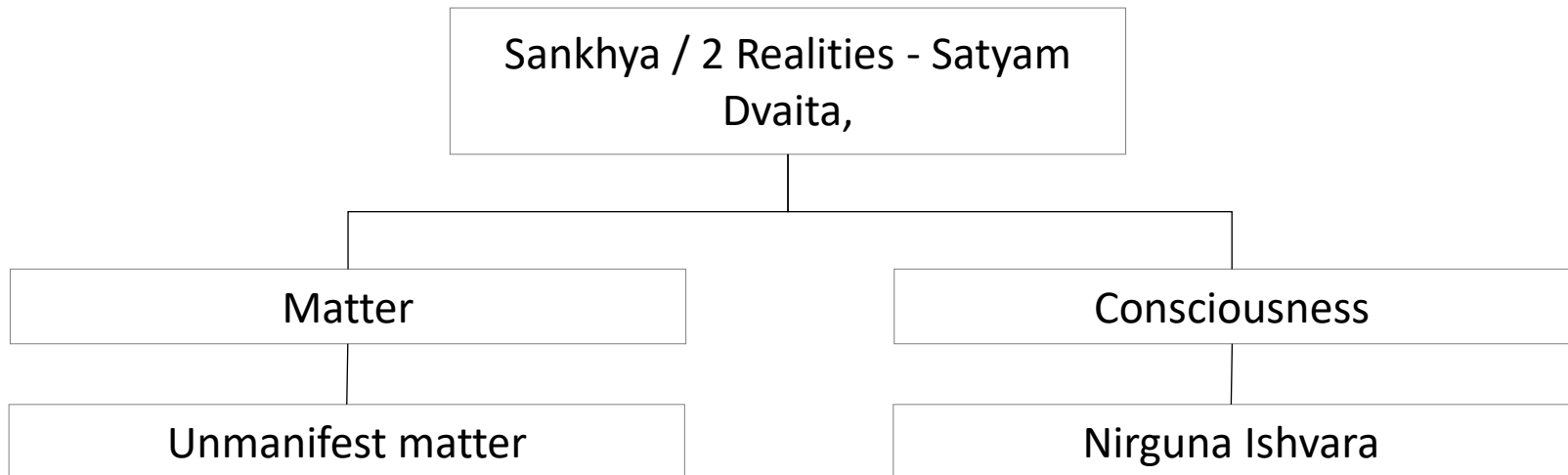
- Space also is a Product

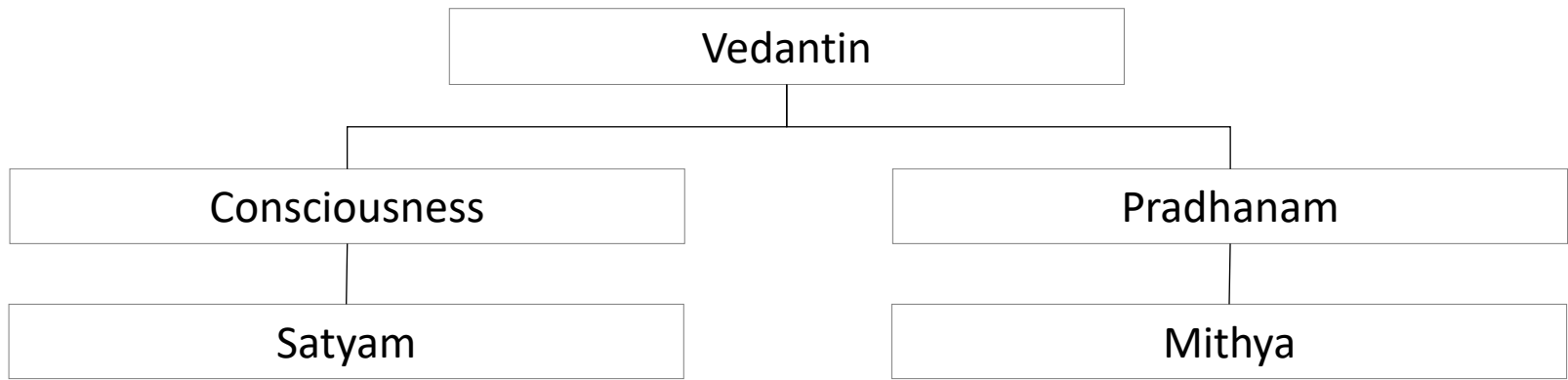
- **Unmanifest State is when Space and time has resolved**

- Matter State, Energy State during Pralaya Kalam unto itself, Svasmin.
- Prakirti has to get ready when Samashti Sanchita is Waking up.
- Like we turn left and right before getting up into Waking State.

- **Until then unmanifest - Remains Udasina - without motion**

- Time and space begin to manifest, both not absent but nonfunctional = Udasina Svarupa
- Unmanifest matter in Pradhana
- Pradhana used by Sankhya and Vedanta
- Universe resolves into Pradanam





- Throughout Pralaya, Pradhanam Does not Move
- Next Srishishti, Pradhanam prepares for Srishti.

Mundak Upanishad :

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८॥

Tapasa ciyate Brahma tato-'nnam-abhijayate ।
annat prano manah satyam lokah karmasu camrtam ॥ 8 ॥

In brooding meditation or continuous thought (Tapas), the total creative urge (Brahmaji) swells (with the very joy of Creation). From Him food is produced, from food the Prana, the mind, the Bhuta-s, the worlds and the Karma-s and their fruits. [I – I – 8]

- **Matter is ready for sprouting**
- **Prepared condition is called Annam in Mundak Upanishad**
- **Before Preparation = Pradhanam**
- **After Preparation = Prakirti**
- Seed before sprouting Bloats.

- Expansion of seed = Procedure for sprouting
- Pradhana - Bloats, condition called Prakrti

Example :

- Bolt - Fastest Runner - Phoo Phoo on your marks...
- Ready - Starting second most crucial to win
- Intermediary State - not Started Running.

i) Pradhanam :

- Not Ready
- Not Preparing

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
 sa tapastaptva idagm sarvamasrjata yadidam kinca,
 tatsrastva tadevanupravisat,
 tadanupravisya sacca tyaccabhavat,
 niruktam canirukatam ca, nilayanam canilayanam ca
 vijnanam cavijnanam ca,
 satyam canrtam ca satyamabhavat,
 yadidam kinca, tatsatyamityacaksate,
 tadapyesa sloko bhavati || 3 ||

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- Bhagawan Shoots, Pradhanam evolves.
- Evolution and gap called Prakirti Avastha

ii) Prakirti :

- Yogya = Prepared for Evolution by Being material cause, Upadana Karanam, be Ready for Evolution.
- 1st Evolution = Time, Space

Dakshinamurthy Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्निर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnirvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

Kalena = Co-ordinate :

- **Desha - Kala Co-ordinate must be there then only object can come**
- Every object requires Desha, Kala, Tamo-guna which has become Pradanam
- Pra and Hru - Datu

Definition of Prakrti :

- Prakriyanatvat, Prakruta Prakashena Kruti Yogatvat Prakrti...
- Now Pradhana, Prakrti over

देशकालादिसामग्रीं विनैवेन्द्रजालेन दुर्घटानेकपदार्थोत्पादनकाले इन्द्रजालं 'माया' इति व्यपदिश्यते । तद्वदेवासङ्गेऽद्वितीये ब्रह्मणि दुर्घटच्छाद्युत्पादकत्वात्तदेव वस्तु मायेति भण्यते । तदेव वस्तु ब्रह्मस्वरूपावारकत्वादज्ञानमिति कीर्त्यते । तदेव वस्तु ब्रह्मविद्याविनाश्यत्वादविद्येति वर्ण्यते । तदेव वस्तु कदापि स्वातन्त्र्येणानवस्थितं सत् ब्रह्मचैतन्यमाश्रित्यैव वर्तमानत्वाच्छक्तिरिति च व्यपदिश्यते । इत्थं प्रकृत्यादयः प्रधानस्यावस्थाविशेषत्वात्प्रधानस्वरूपा एव भवन्ति । तच्च प्रधानं ब्रह्मचैतन्यस्यशक्तिः । यथा पुरुषगता सामर्थ्यरूपा शक्तिः पुरुषात्पृथक्तया नास्ति तथा ब्रह्मचैतन्यगता प्रधानरूपा शक्तिरपि ब्रह्मचैतन्याद्व्यतिरेकेण नास्ति । इत्थं ब्रह्मचैतन्ये सकलानात्मपदार्थानां लयश्चिन्तनीयः । ततः 'तादृशमद्वितीयं ब्रह्माहमेव' इति चिन्तयेत् । यस्य हि मन्दबुद्धेर्बुद्धिमान्द्यादिरूपप्रतिबन्धैर्वेदान्तविचारे न प्रवृत्तिरुपजायते । कृते वा विचारे साक्षात्कारो न सम्पद्यते तस्येदं लयचिन्तनरूपं ध्यानमुक्तम्

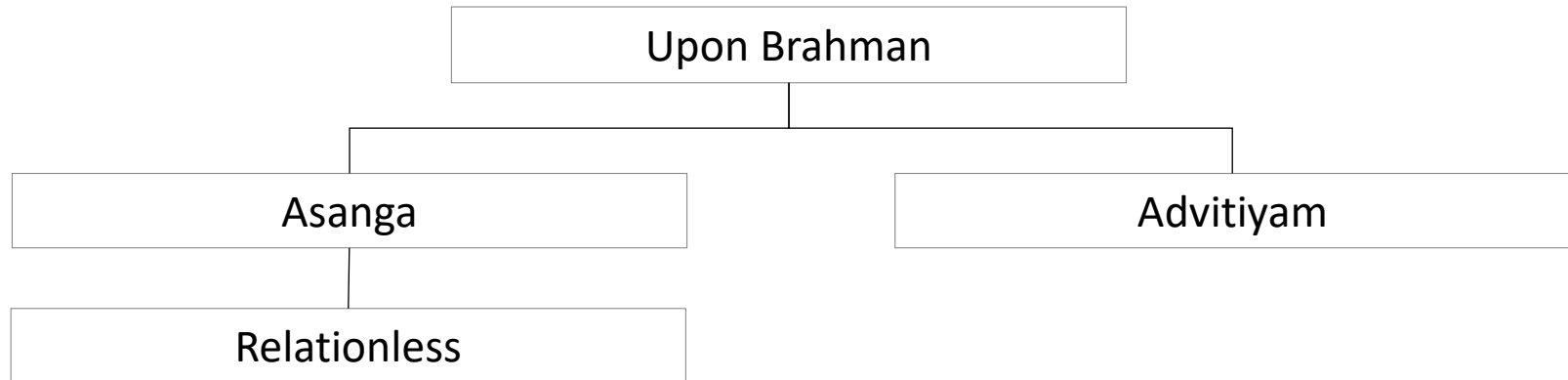
Important Verse :

- Brahman has lot of Power, Shakti

iii) Maya = Desha kala Samagrim :

- Prakirti projects Universe without requiring Desha Kala.

- Indriya Jalena - Like Magician produces Rabbit out of a hat
- Durghata - Normally not possible but Magician performs.
- Indriya jala = magicians act of Doing impossible
- Prakirti while creating Universe Does impossible



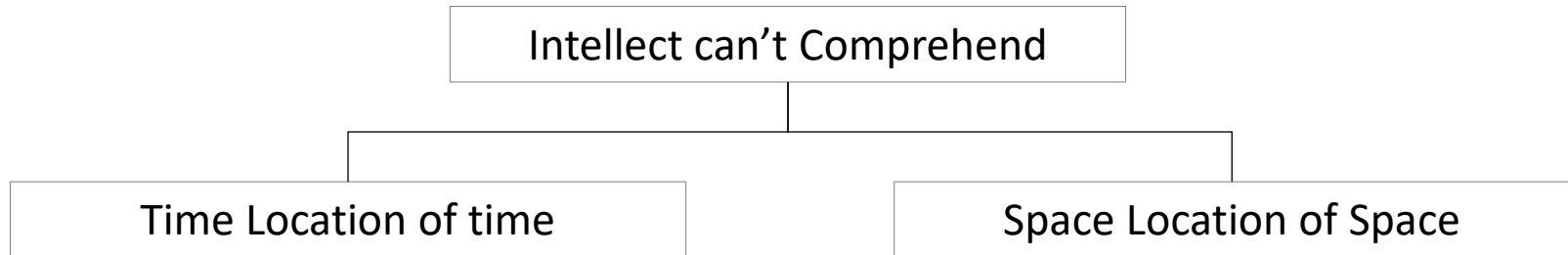
- **On Relationless Brahman - Karya Karana Sambandhaha created between Brahmananda Prapancha, which is not possible**

- Akarane Brahmani Karyatva = Maya
- Advitiya Brahmani Sadritiya

- **In Non-dual Brahman, Duality is created**

- Brahman made into Karanam, Nimitta Karanam with Ichha, Jnana, Kriya Shakti not logically possible
- In Prakirti it is called Maya
- Creation comes in Co-ordinate of time and Space
- Time and Space can't be their own Co-ordinates.

- If another time - Regression
- What is location of time, incomprehensible



• **In comprehensible rise of time and Space in Pure Consciousness is called Maya.**

• Uchita Desha Kala Ubavatvat = Maya

• **Time - Space = Mithya = False appearance**

• Maya = Ya Ma Sa Maya not Paninian Derivation

• **Maya = That which is not there on enquiry**

iv) Agyanam :

- Brahma Svarupa Avarakatvat Agyanam
- Maya = Agyanam when it Covers Nature of Brahman for Jiva
- Avarna Shakti Does not function for Ishvara, Sattva Guna Pradhana
- Jiva = Rajo-guna Pradhana, Aavarna functions.
- Jiva Does not know I am Brahman w.r.t Concealment, Maya is called Agyana Avarakam.
- Na Vidyate Jnanam Eva Agyanam.

• **That because of which we don't know what is there.**

- Darkness is that which conceals existence of objects
- Ignorance conceals Atma, obstacle to Jnanam, therefore called Ajnanam

v) Avidya :

- Tad Eva Vastu Brahma Vishaya Nashyatu Vinashyatvat
- After Brahma Jnanam to Jnani Maya is Non-existent
- Maya na vidyate, hence called avidya
- Jnanam Anantharam Vidyate iti avidya
- Brahma Vidya Nashyatvat
- Brahma Vidya is negated by Maya therefore called avidya

Negation Means :

- **Maya does not have its own existence**
- Jnani Admits borrowed existence for Maya and Universe
- Avidya means no Original existence
- Vid = Vidyate

vi) Shakti :

- Tad Eva Vastu
- These definitions of Maya only in Vichara Sagara
- What does not have its own Original Existence, depends on Adhishtanam Brahman.
- Since it exists by Borrowing existence, from Brahman, Maya - Universe is called Shakti

- Shakti = Gauna Prayoga
- Paratantra Samyama Guna
- Shakti indicates dependent Existence.

Why?

- My talking power, Listening power can't exist Separate from me.
- If it exists separately, I can send talking power to Class and you can send your Listening Power and continue to Sleep at home.

• **Power Does not exist separate from Powerful entity, Substance**

- Shaktihi na Shakyat

• **Svatantrena Ana Vastita Independent Non-existence = Shakti**

• **Maya shakti dependent on Brahma Chaitanyam only, therefore called Shakti.**

Ardha Narishwara :

Parvati	Depends on
Shakti	Param Ishvara

Lakshmi	Depends on
Shakti	Vishnu

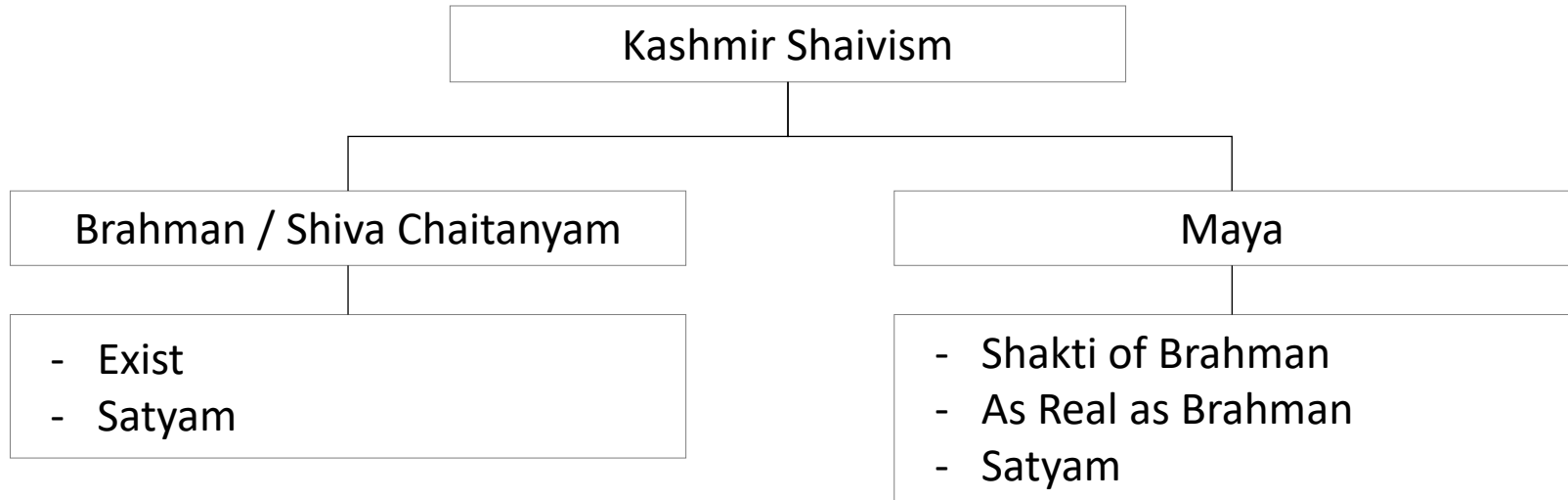
Vishnu Srinivasa :

- Sriyaha Nivasa (Laxmi Devi)
- Tongue = Saraswathi

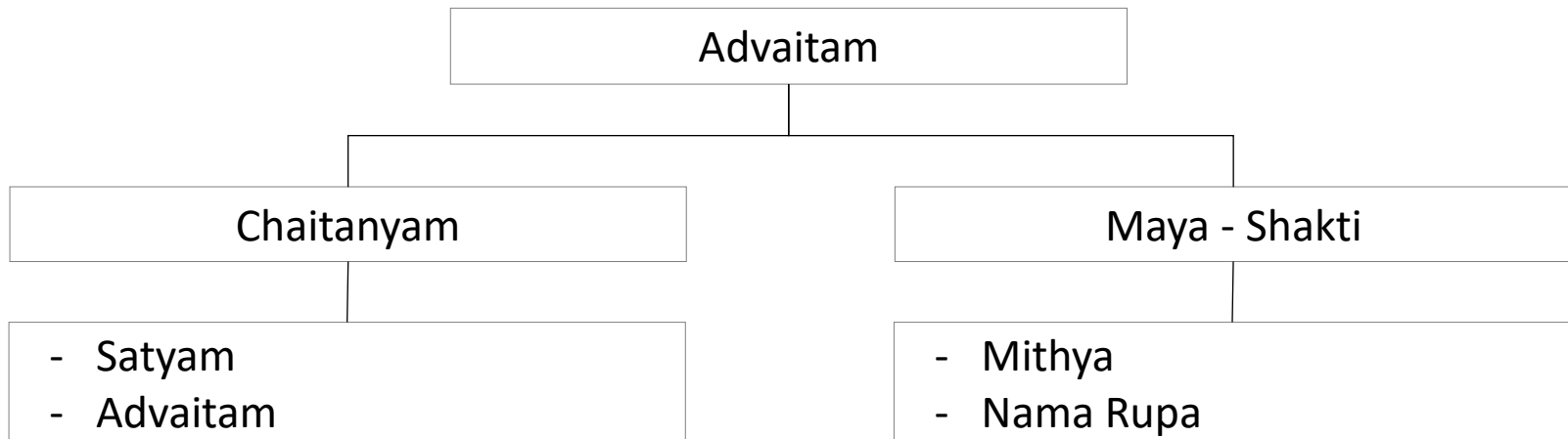
- Saraswati Does not exist Separate from Brahman.

Puranic Stories :

- **Shakti can't exist separate from Shakataha Brahman**
- Concept of shakti in Kashmiri Shaivism is close to Vedanta



- Dvaita Philosophy



- If Dvaitam, each will limit other, No Moksha for Jiva after knowing Brahman.
- If part of Brahman, it will become Savayavam
- If Shakti changes, Brahma Chaitanyam will also change
- Shakti is real, world is Real means we have missed Advaita Vedanta
- Shakti is Brahman but Mithya is Advaitam otherwise Kashmiri Shavaism
- 6 Names for Original Maya or Pradanam
- Names of one entity different in different ways

Revision 230 :

इत्थं ब्रह्मचैतन्ये सकलानात्मपदार्थानां लयश्चिन्तनीयः । ततः 'तादृशमद्वितीयं ब्रह्माहमेव' इति चिन्तयेत् । यस्य हि मन्दबुद्धेर्बुद्धिमान्द्यादिरूपप्रतिबन्धैर्वेदान्तविचारे न प्रवृत्तिरुपजायते । कृते वा विचारे साक्षात्कारो न सम्पद्यते तस्येदं लयचिन्तनरूपं ध्यानमुक्तम्

- Prapancha Laya Dhyanam
- Meditation of gradual cessation of universe in to Brahman
- Order is important

i) All Anatmas resolved into Maya Prakriti

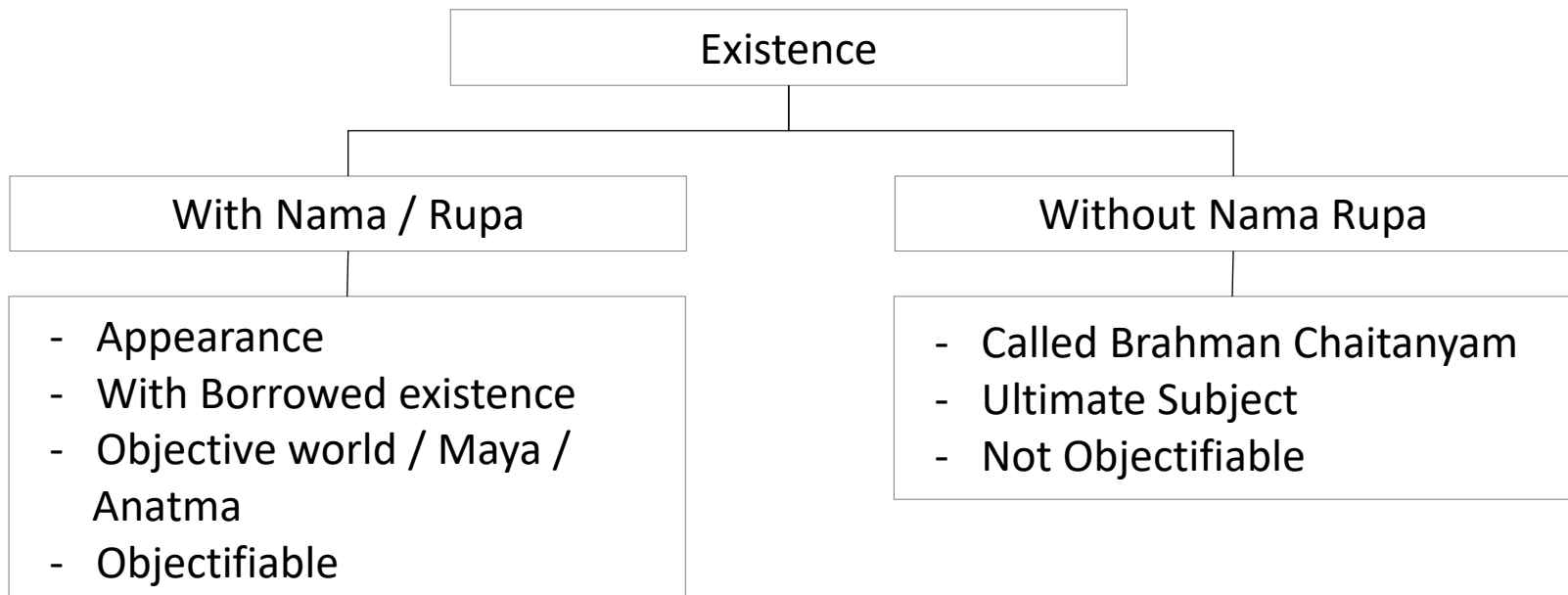
ii) Maya also Anatma resolved in form of understanding or awareness :

- Existence of world / Anatma / Maya does not belong to Maya / World / Atma
- It is borrowed from Atma / Brahman / Chaitanyam.

- Maya has no intrinsic existence
- It is as good as Non-existence
- We don't say Maya world is non-existent, we say it has borrowed existence, as good as Non-existent without Chaitanyam.
- Brahma Chaitanyam is the only existent subject in the world
- Brahma Chintana Laya
- Brahma Matra Asitvam Dhyatavyaha

iii) Most important step :

- Don't look for Brahman
- Ultimately only existent entity not an object of experience
- It is not existent without Nama Rupa



- Pure Existence not object but Subject, has to be me alone, Sakshi Chaitanyam, Brahman, Sarva Adharam
- This thinking, Chintanam, is called claiming.

- **Pure Existence is myself, not Objectifying Existence**
- **Claim existence without Objectifying**
- **That Existence = Sakshi Chaitanyam**

- Brahman, Aham Eva, iti Chintayet
- Gradual Laya Chintanam and Aham Brahma Asmi is a Deliberate Act in meditation Practiced by Madhyama Adhikari
- Uttama Does not require this Practice
- Uttama Claims this in Sravanam and Mananam.
- Claim this is as knowledge is realization
- Knowledge Does not require Avrutti, Repetition.
- Avrutti Na Apekshita
- Jnanaya Avrutti required for Madhyama not Jnanasya Avrutti.

Who is Madhyama Adhikari? Definition very important :

- Mandah Buddhi has Dullness of intellect
- Vedanta Vichara Does not take Place effectively
- Pravritti = Involvement, total Participation.

i) No 100% Participation in enquiry :

ii) After Repeated Enquiry, no Aparoksha Jnanam, Can't Claim Aham Brahma Asmi :

- Sakshat Kara = Jnanam no Mystical connotation
- Sakshatkara = Knowledge = Clear understanding = Aparoksha Jnanam.

Rope	Atma
<ul style="list-style-type: none">- Can Directly Perceive- Object- Claim clear knowledge	<ul style="list-style-type: none">- Subject- Not Object, can't Perceive- Can understand- Claim clear knowledge

- For Madhyama, Claiming event has not taken Place as he Does not take Understanding as Jnanam.
- Therefore Says he has Understanding but no Sakshatkaram, Jnanam.

Understand	Can't Claim
<ul style="list-style-type: none">- Jnanam- Continues to think I am Sadhaka- Moksha has to come, Goal, destination Status, Sadhyatvam- Atmana Sadhakatvam (Status)- Indicates Jnanam not Claimed- Madhyama Adhikari	<ul style="list-style-type: none">- I am Jnani- Not to tell others

- Until claiming happens, have to do Nididhyasanam
- Then will be Uttama Adhikari
- Aham Brahmasmi Dhyanam, or Nirguna Brahma Upasana = Karma
- Done deliberately, mental action at a fixed time
- Deliberately planned willful action
- Karma for Madyama Adhikari will convert him into Uttama Adhikari
- Moksha not a goal, destination
- No need to repeat fact I am a human being again and again

Ramana Sad - Darshanam :

- Does human being Daily meditate, I am human being
- Accepts fact - No need to repeat fact in meditation also
- For Uttama Adhikari, repetition meaningless, it is Jnanam

What is difference between Jnanam and Upasana?

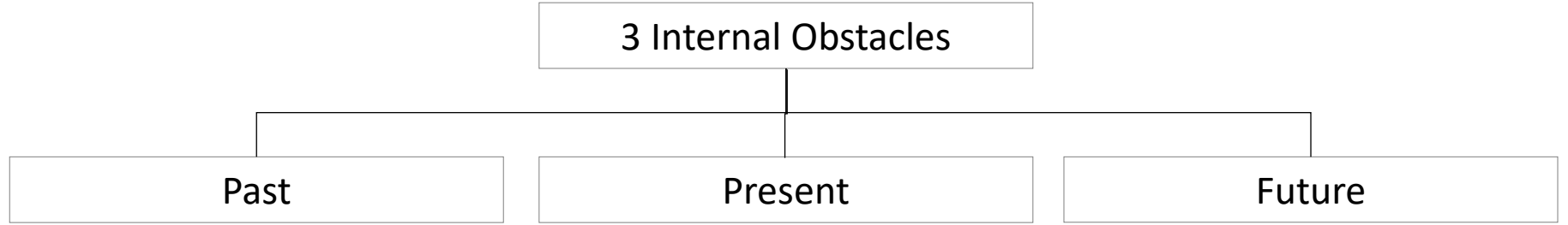
- Very important technical portion

Borrowed from Panchadasi - Chapter 9 :

- Jnana Deepam Verse 38 to 53
- Laya Chintana Rupa Dhyanam
- Nirguna Brahma Upasana Rupa Dhyanam.

Foot Note no. 2 :

- Obstacles for claiming Aham Brahma Asmi problem = Dull intellect.



- Not names of time but Pratibandha, Obstacles.
- Ahamkara, Mamakara, Raaga - Dvesha, Dushta Chatushtayam = Vishaya Asaktihi = Deep Attachment to Pancha Anatma, Dear objects and beings.

Gita - Chapter 13 :

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्

इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ

putradāragṛhādiṣu ।

nityaṃ ca samacittatvam

iṣṭāniṣṭōpapattiṣu || 13-10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

Ahamkara	Mamakara
w.r.t Body, Mind	w.r.t Others

- Worldly transactions require Ahamkara, Mamakara
- Otherwise you will Put food into somebody else's mouth

i) Driditara Vasana Rupe :

- Deeply ingrained Vasana

We forget :

- We don't own anything Bhagawan only owner of the Universe

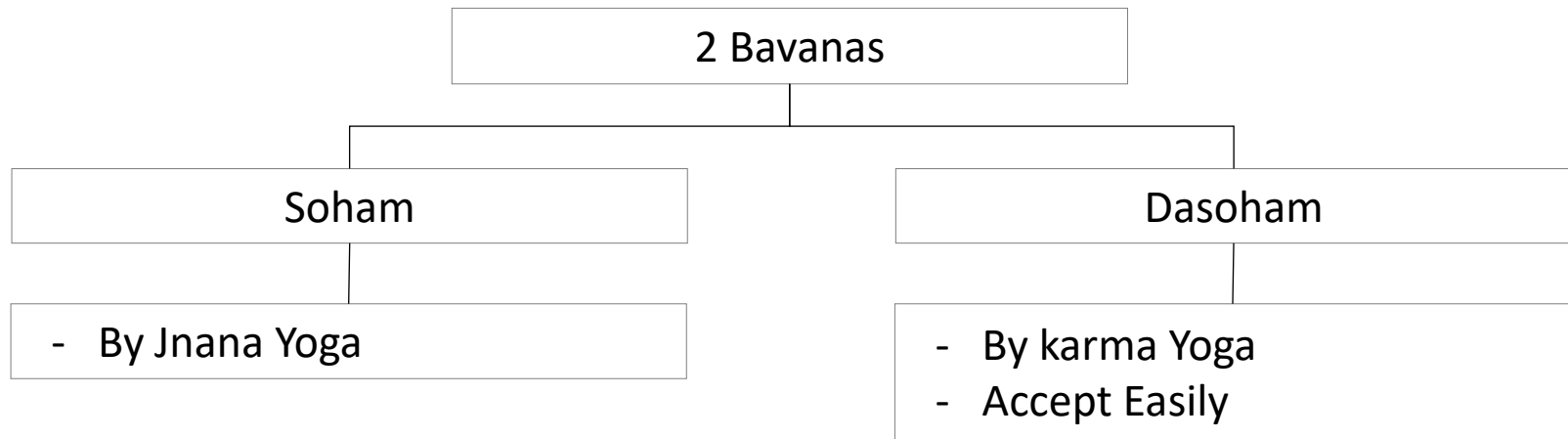
How do you know Vasanas?

- When then beings, objects occupy my Mind most of the time
- I can efficiently function

ii) Mental Pre-occupation Creates incapacity to Absorb Message of Guru - Tat Tvam Asi :

- Sravanam takes Place with Gaps because of Minds wanderings
- No Absorbing Capacity
- Mind should be Like Sponge absorbing water
- This is Buddhi Mandavyam.

iii) Guru transfers message of Shastra :



- **We do not Claim Body, Mind as Brahman but Consciousness as Brahman.**

- This is not Contradicted by Any Pramanam but still have reservations.

- **Have no Sraddha, it remains information not fact.**

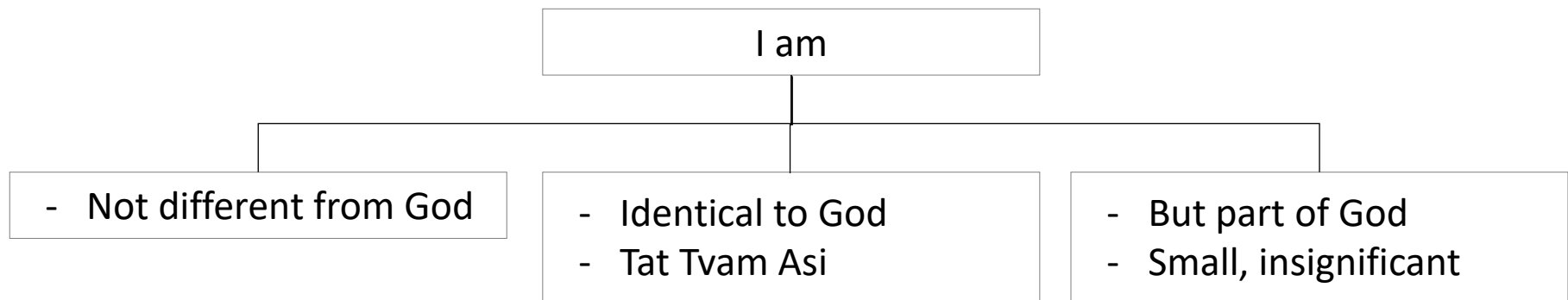
- **Fact = Jnanam - Liberates**

- **It is Experience not Pramanam Jnanam**

- Message Twisted into other meanings.

- I am Part of God

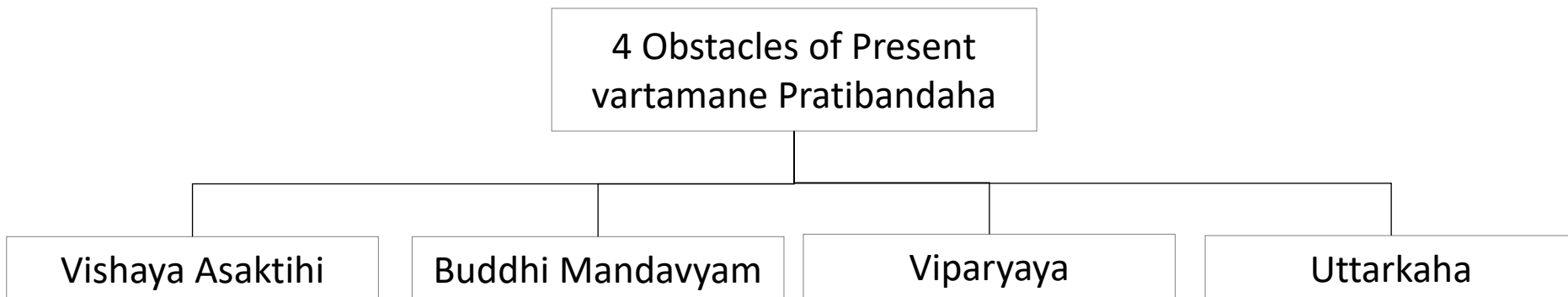
- This is peaceful Co-existence.



- Interpretation of Acharya teaching = Uttarkaha

iv) Vishaya Asaktihi :

- Ahamkara - Viparyaya Duragrahaha
- **Fanatically Sticking to Misconception = Ahamkara**
- Adamantive Misconception - I am Body not user of Body to realise my real free nature.
- Aham Buddhi in Annamaya, Pranamaya, Manomaya, Vigyanamaya, Anandamaya...
- Viparyaya = Misconception
- Durigraha = Obstinance



Dushta Chatushtayam :

- Dhara Putra...
- Dhara = things beings, close relations
- Kalatara = wife
- When they go away have Raaga - Dvesha

Gita - Chapter 3 :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Loss of experience, vacuum felt
- Mourning period, Thitu, religious pollution - 11 Days - 1 year
- Impact Lasts for long time
- Shastra accepts emotional impact
- No Mourning should be life long, then Life wasted.

Chintanam	Anu Chintanam
- Ok	<ul style="list-style-type: none"> - Repeated thinking - Problem - Time is Healer

- **Painful things fade away in time**

- Person Does not allow at Regular intervals, Activates Vasana.

Gita - Chapter 2 :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni gr̥hṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

- Allow Jiva to Move on in their Spiritual Journey.

यदि ह्यहं न वर्तेयं
जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

yadi hyahaṃ na vartēyaṃ
jātu karmaṇyatandritaḥ |
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśaḥ || 3-23 ||

For, should I not ever engage myself in action without relaxation, men would in every way follow My path, O son of Prtha. [Chapter 3 – Verse 23]

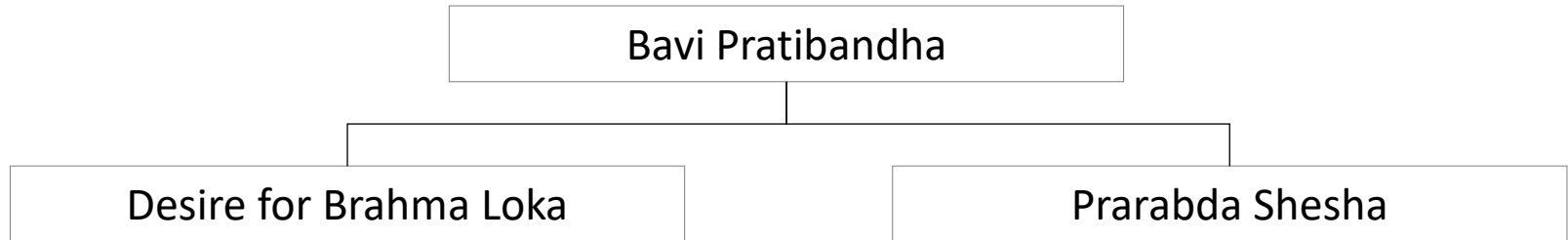
- My Loka here and others Loka Elsewhere, hence emotional problems.
- Arjuna's problem
- Anuchintayam = Buta Pratibandha, present obstacle but Centred on Past therefore, Buta Pratibandha

Bavi Pratibandha :

- Desire for Brahma Loka, Children, Marriage, Grand Children, House (All Plans)
- Future Pratibandha Prarabda Shesha, left over Prarabda, not exhausted in one Janma.
- Janma caused by Vasana
- Karma Phalam sometimes extended to 7 Janmas.

Example :

- One leaves young wife Dependent on him
- Looses his Wife at young age for 7 Janmas.
- Prarabda Shesha obstructs Jnanam, discussed in Brahma Sutra.



Topic 293 :

(२९३) ज्ञानध्यानयोर्भेदः, अहङ्ग्रहध्यानं च —ज्ञानं हि प्रमाणप्रमेययोरधीनम्, न तु विधेः पुरुषेच्छादेर्वाधीनम् । ध्यानं तु विधेः पुरुषेच्छाश्रद्धयोः हठात्कारस्य चाधीनम् ।

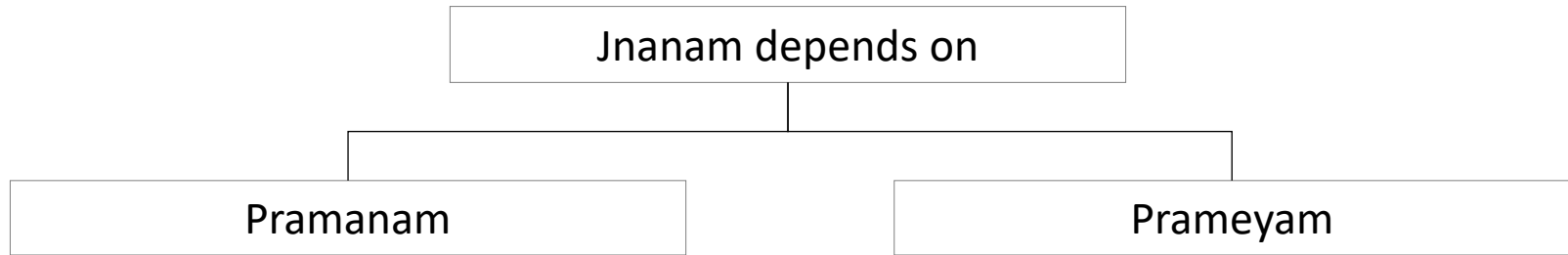
Primary Topic :

- Aham Brahma Asmi Upasana for Madhyama Adhikari
- Nirguna Brahma Upasana
- Upasana - Meditation is Manasa Karma
- Any Jnanam is gained through Pramanam, Via a mental thought only

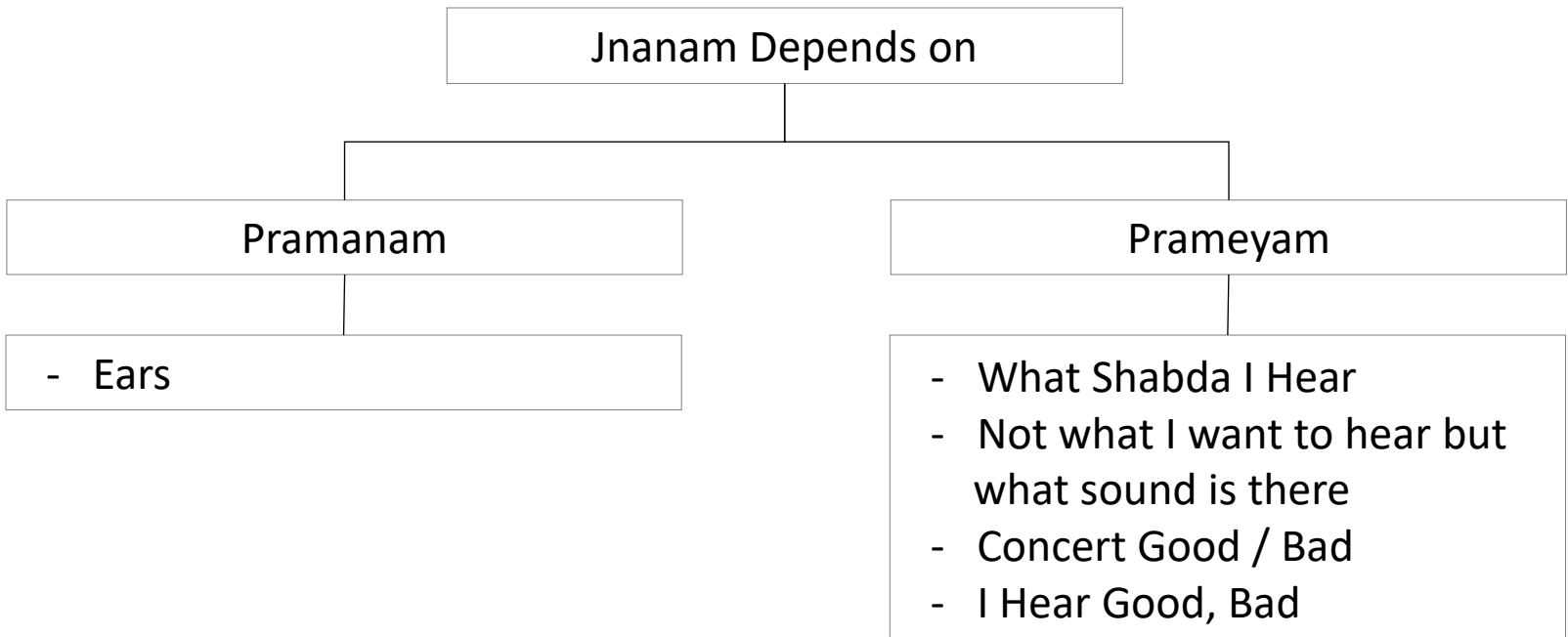
Jnanam	Upasana Karma
<ul style="list-style-type: none">- No will required- Manasa Vritti	<ul style="list-style-type: none">- Will required- Manasa Vritti

- Nirguna Brahma Upasana is for Pratibandha Nivritti
- Upasana not meant for Jnanam
- After this, one becomes Uttama, Tat Tvam Asi Does its Job, I am ever free.
 - Upasana
 - Obstacle Removal
 - Converts one to Uttama Adhikari
 - Tat Tvam Asi
 - Freedom Attained

- Student not Sadhaka but Siddha Purusha
- Knowledge, Action - Differences explained in Tattu Samanvayat - Brahma Sutra
- Sarva Vedanta Siddhanta Sangraha in Context of Sanyasa



- Karma does not Depend on Pramanam and Prameyam
- Karma depends on Karta Subject.



- Not Pramatra Adhikam
- Not dependent on Pramata, Subject, Vidhi - Commandment - instruction, without will, without desire.
- Meditation unlike Jnanam is will based, based on Karta
- It is will based Karma not Pramanam based
- It is based on Shastra Vidhi, Purusha Ichha, instrument.

Vidhi :

- Do Sandhya Upasana
- Can't make you do Karma
- Vidhi alone not sufficient
- Must have Desire, Shraddha, Value in action, priority.
- Wherever we see more Value, we tend to Act there.
- If no Belief in Veda, no Sraddha, No Sraadam will power is Job of Mind.

Gita - Chapter 6 :

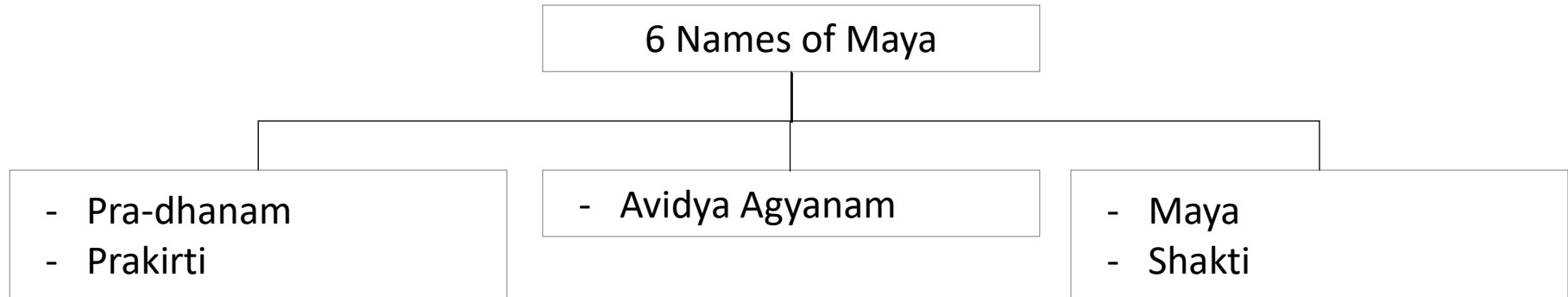
यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

**yatō yatō niścarati
manaścañcalamasthiram |
tatastatō niyamyaitad
ātmanyēva vaśam nayēt || 6-26 ||**

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- Will power required for karma and Upasana

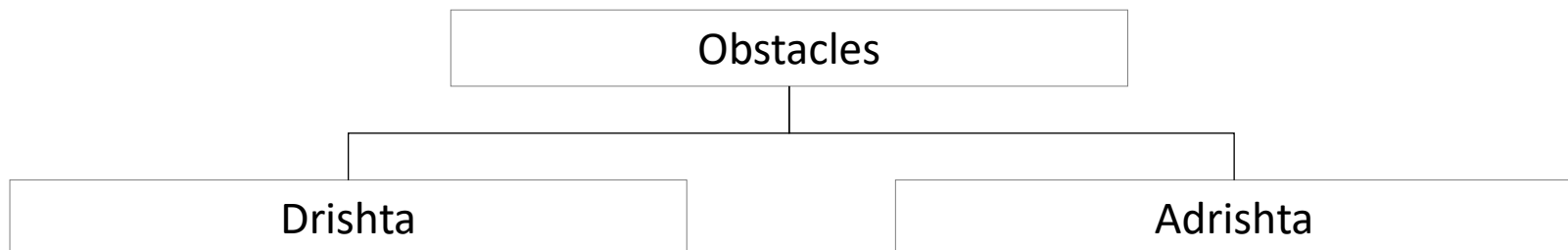
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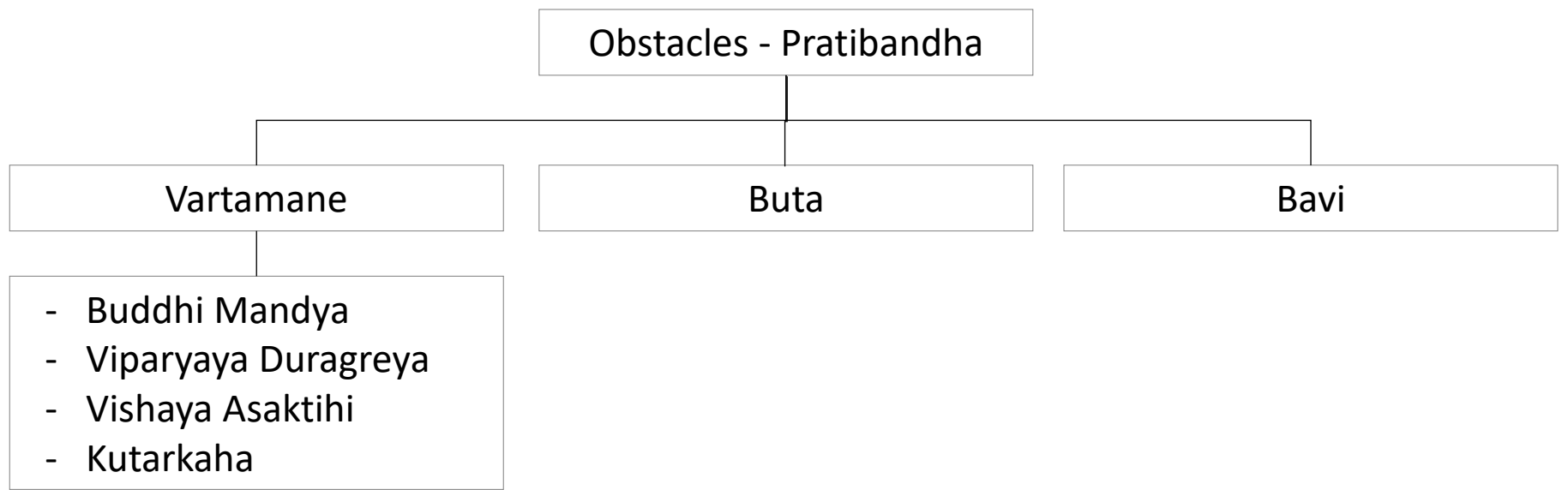


- Laya Dhyanam for Madhyama here for Madhyama Sravanam and Mananam not Sufficient to Claim Aham Brahma Asmi Jnanam.
- If not Claimed, Still a Sadhaka, not Mukta, Jnani.

- **Moksha not a Goal**
- **My Understanding is Jnanam**

- I am Mukta not Sadhaka
- Moksha not Sadhyam but Siddham required to get confidence out of Jnanam





- Madhyama is Afflicted, Does not know it is Jnanam.

Panchadasi - Chapter 9 :

- Aham Brahma Asmi Jnanam and Dhyanam Differentiated.

Advaita Jnanam	Abheda Pranava Dhyanam
<p>i) Jnana Vritti</p> <p>ii) Manasi</p> <p>iii) Not will based or desire Based Action</p> <p>iv) Does not Produce Punyam</p> <ul style="list-style-type: none"> - Removes Punyam <p>Mundak Upanishad :</p> <ul style="list-style-type: none"> - Tatha Punya Pape Vibhya - Jnanam falsifies Punyam Papam - Fact, Repetition no Punyam <p>Sad Darshanam :</p> <ul style="list-style-type: none"> - Soham Vicharo Ripuratma Bhava Narasya - Repetition of Sravanam Relevant till Jnanam - I am Human being repetition no use - Removes ignorance 	<p>i) Upasana Vritti karma</p> <p>ii) Manasi</p> <p>iii) Will, desire, Vidhi, Shastra based Deliberate Action</p> <p>iv) Generates Punyam</p> <ul style="list-style-type: none"> - Punyam Proportional to Number of repetitions and Quality of Repetition - Chapter 1 - Panchadasi sets up seed for Chapter 9 on Nididhyasanam - Dharma Megha Samadhi - Yoga Shastra - Dharme Megha Varshaye Sahasrashat - Mega - Showers waters - Dharma - Showers Punyam

Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim ।
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti ॥ 3 ॥

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – I – 3]

Sad Darshanam :

सोऽहं-विचारो वपुरात्मभावे
साहाय्यकारी पर-मार्गणस्य ।
स्वात्मैक्य-सिद्धौ स पुनर्निरर्थो
यथा नरत्व-प्रमितिर्नरस्य ॥ ३८ ॥

*so'ham-vicāro vapur-ātma-bhāve
sāhāyya-kārī para-mārgaṇasya,
svātmaikya-siddhau sa punar-nirartho
yathā naratva-pramitir-narasya. (38)*

In the state of thinking that the body is the Self, the contemplation of "He am I" is helpful to the search of the Supreme. In the accomplishment of the oneness of one's Self, that ("He am I") contemplation is, again, without purpose, just as, to a man, the knowledge of his manhood is of no help. [Verse 38]

Panchadasi - Chapter 1 :

धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः ।
वर्षत्येष यतो धर्मामृतधाराः सहस्रशः ॥६०॥

Dharma megha mimam prāhus samādhim yoga vittamāḥ,
varṣa tyeṣa yato dharmā mṛta dhārā ssaha sraśaḥ || 60 ||

The experts in Yoga call this samadhi “a Rain cloud of dharma” because it pours forth countless showers of the bliss of dharma. [Chapter 1 - Verse 60]

- Vartamana, Buta, Bavi Pratibandas Go away
- Clear Understanding comes that Understanding is itself Jnanam.
- No Mystic experience involved
- Only removal of Pratibandha involved in Spiritual Journey.
- Aparoksham Prasuyate...
- Mahavakya understood as Jnanam, claim I am Jnani, Mukta, not Sadhaka, Siddha.
- Moksha ever Siddha never Sadhya vastu.
- Teaching, listening to Vedanta is enjoying my moksha

- **If Pratibimba not gone, I wont be able to claim Aham Brahma Asmi**
- **Learn to Claim Dhyana Vritti as Jnana vritti, Look Upon myself as Brahman.**

- Meditate self as Brahman.
- Saguna Upasana meditate Deity as myself.

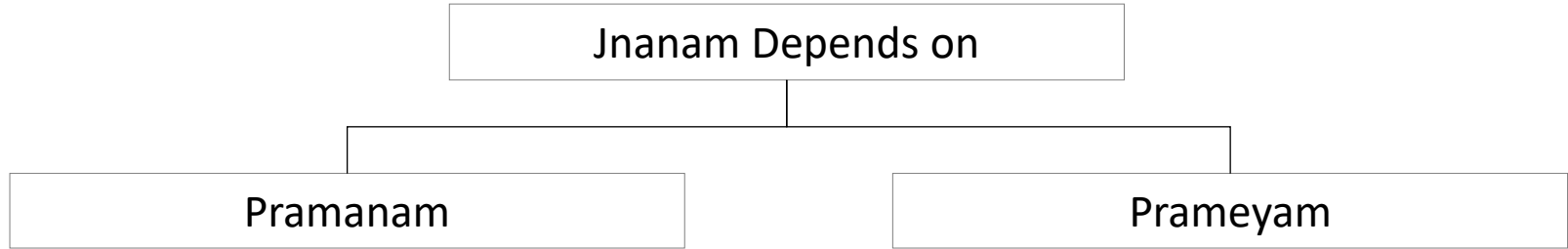
Lalitha Sahasranamam Stotram (Dhyanam) :

अरुणां करुणा तरङ्गिताक्षीं धृत पाशाङ्कुश पुष्प बाणचापां
अणिमादिभि रावृतां मयूखैरहमित्येव विभावये भवानीम् ॥

Arunam karuna tarangitakshim Dhruta pashankusha pushpa banachapam
Animadibhi ravrutam mayukhai Rahamityeva vibhavaye, bhavanim

I imagine of my goddess Bhavani, Who has a colour of the rising sun. Who has eyes which are waves of mercy, Who has bow made of sweet cane, Arrows made of soft flowers, And pasanugusa in her hands, And who is surrounded, By her devotees with powers great, As personification of the concept of “aham” [Verse 1]

- Aham Graha Upasana = Nirguna Upasana.



- Not on Purusha Ichha, Commandment, or Pramata.
- Upasana, Vedantic meditation is a

Upasana Karma :

- Have Desire to Practice Meditation, Sraddha - faith in efficacy, Validity of Meditation, require will power.
- **In Meditation, office thoughts, family thoughts have Tug of war with Brahman thoughts, hence will required, distractions many.**

श्रीभगवानुवाच ।
असंशयं महाबाहो
मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca
asamśayaṁ mahābāhō
manō durnigrahaṁ calam ।
abhyāsēna tu kauntēya
vairāgyēṇa ca gr̥hyatē ॥ 6-35 ॥

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.

[Chapter 6 – Verse 35]

- Long Practice required for Nirguna Brahma Upasana.

तत्र प्रत्यक्षज्ञाने प्रमाणं चक्षुरादीन्द्रियम्, प्रमेयो घटादिः । घटचक्षुषोः सन्निकर्षे सति विनापि पुरुषस्येच्छादिकं घटप्रत्यक्षं भवति । 'चतुर्थ्यां चन्द्रो न द्रष्टव्यः' इति निषेधोऽस्ति । तथा सत्यपि 'अस्मिन् दिने चन्द्रमहं नपश्येयम्' इति निश्चयवतोऽपि पुरुषस्यानिच्छत एव येन केनापि कारणेन चक्षुश्चन्द्रयोः प्रमाणप्रमेययोः सन्निकर्षे सति चन्द्रस्य प्रत्यक्षज्ञानं जायत एव। इत्थं ज्ञानं प्रमाणप्रमेयमात्राधीनम् । न तु विधेः पुरुषेच्छादेर्वाधीनम् ।

Sutra No. 1 : Vakyam in Topic 293 :

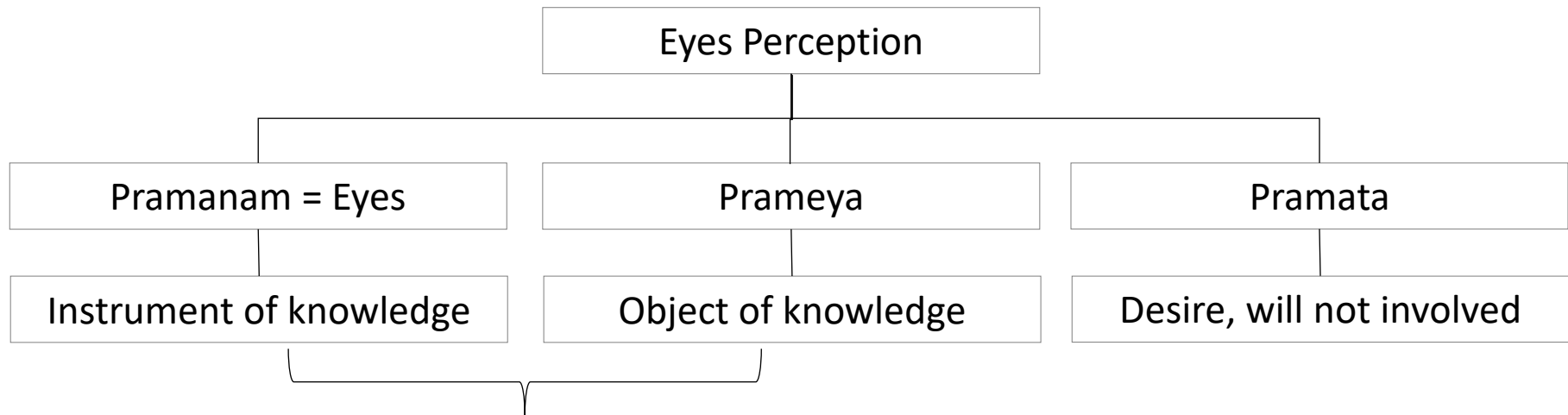
- Jnanam hi Pramanam... Explained here in this Paragraph

Sutra No. 2 : Vakyam in Topic 293 :

- Dhyanam Tu Vide... Explained in next Paragraph
- 2 Sutra vakhyams, 2 Vyakhyanam
- 6 Pramanams - Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdhi, Shabda

Here one Example :

- Pratyaksha taken - All Jnanam have same status



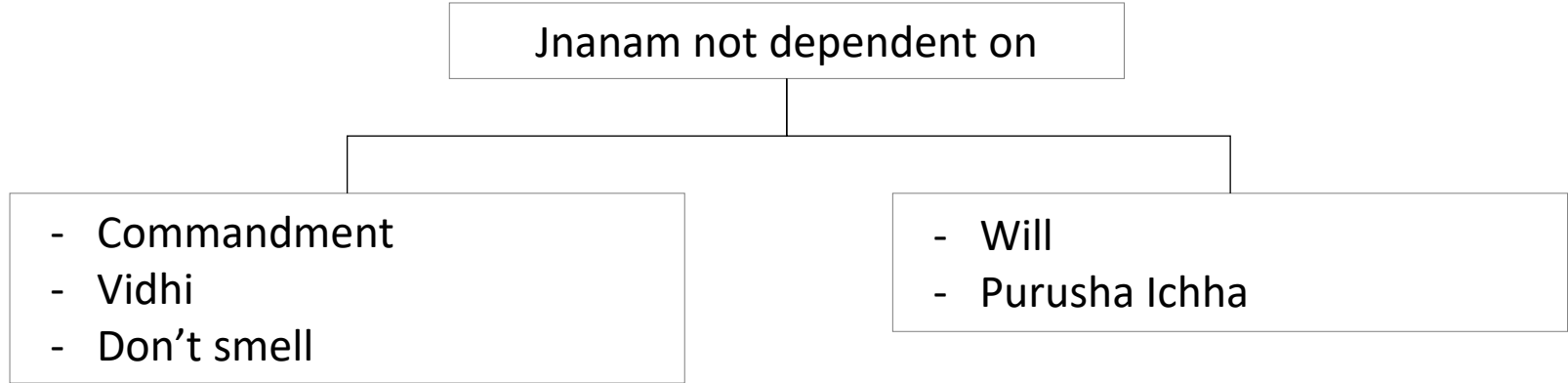
When they come, knowledge is Natural

Example :

- Moon will be seen if you go out on Vinayaka Chaturthi Day
- No Sankalpa can help - Pramanam and Prameyam combine - Knowledge, Perception, takes Place.

Example :

- Sit in Meditation Neighbours cooking smell wafting can't be Avoided.
- **In Jnanam - Pramata not involved only Pramanam and Prameyam.**



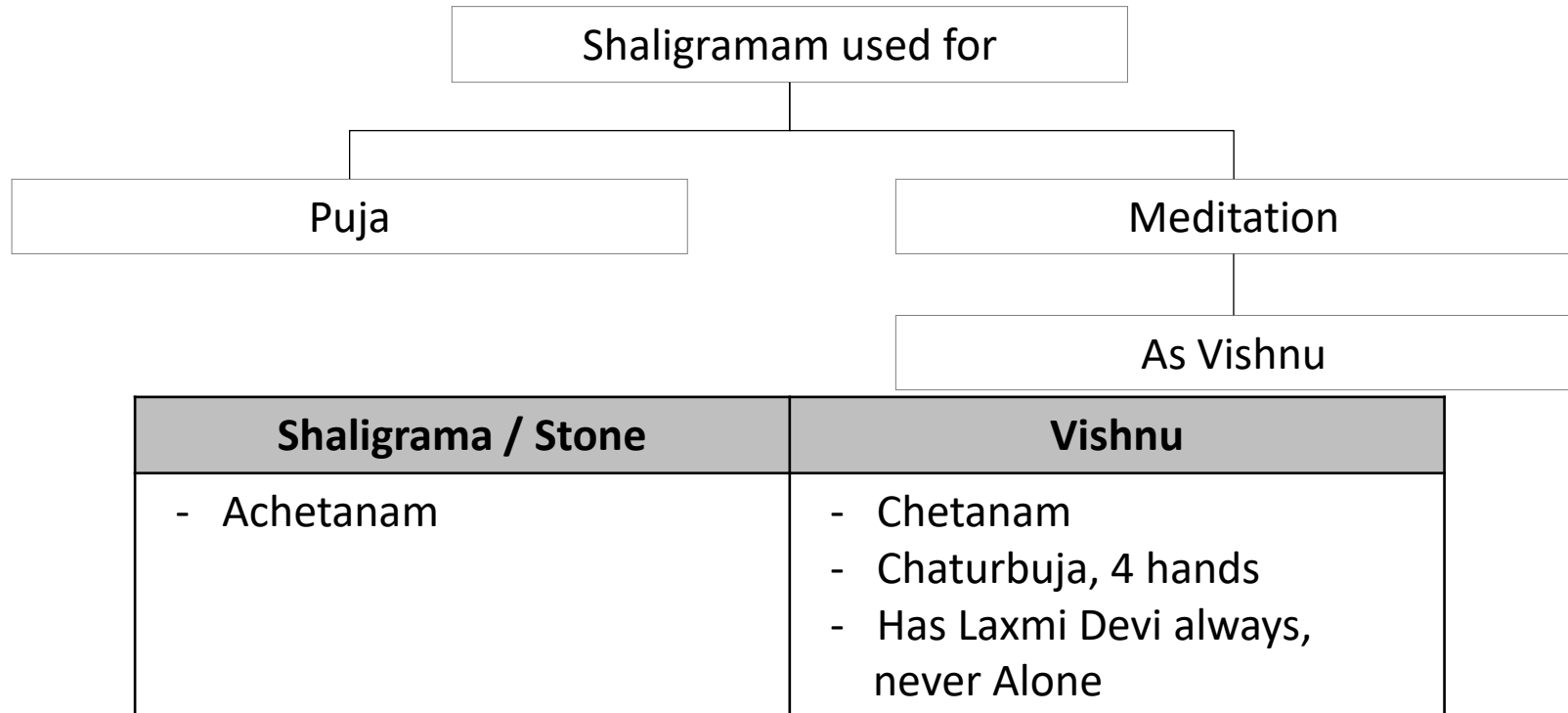
What is nature of Jnanam?

2nd Sutra :

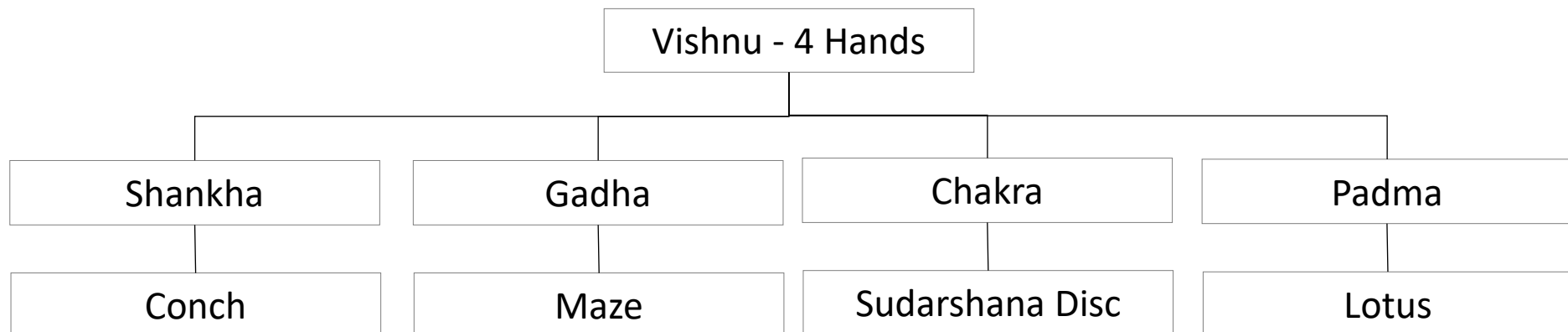
- “Dhyanam Tu Viddhe Purusha Ichha Sraddha Yono hatakarasyacha Adhinam”
- This is more Relevant to us as our Topic is Dhyanam
- What is nature of Upasana.

‘सालग्रामशिला विष्णुरूपा’ इति ध्यायत उत्तमं फलं भवति । तत्र पुरुषः शास्त्रेण विष्णुं चतुर्भुजत्वेन शङ्खचक्रगदापद्मलक्ष्मीसहितत्वेन च जानाति । चक्षुषा तु सालग्रामं शिलात्वेनैव जानाति । तथापि शास्त्रविधौ विश्वासेन ध्यानफले इच्छया च ‘सालग्रामं विष्णुः’ इति ध्यायति पुरुषः ।

- Shaligramam = Fossil Stone, Extraordinary stone, Dense, Heavy
- Stone meditated as Vishnu without Shastra Vidhi, it will be ordinary Stone, not sacred stone



- We imagine, on stone, Vishnu

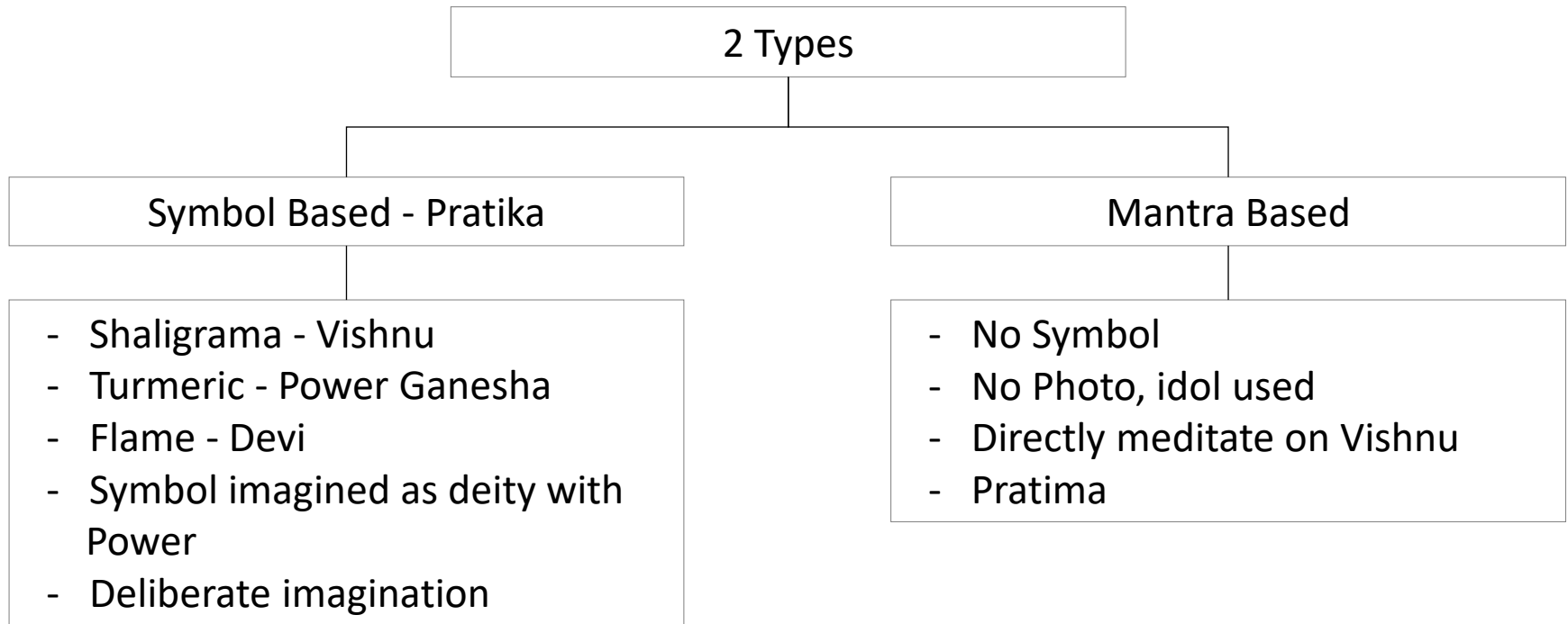


- Eyes Don't see Omniscient Vishnu but inert Stone.
- Hence it is not Jnanam but imagination, Kalpana, karma
- Vritti involved, not Jnana vritti but Imagination, Karma vritti
- Vritti depends on Vidhi
- Purusha Sraddha, Ichha, Vidhi involved, commandment of Agama Shastra with faith involved.

तदिदं ध्यानमनेकविधम् । सालग्रामशिलायां विष्णुबुद्धिकरणवदन्यस्मिन्नन्यबुद्धिकरणं प्रतीकध्यानम् । वैकुण्ठवासिनो विष्णोश्चतुर्भुजत्वादिरूपेण ध्यानं तु नान्यस्मिन्नन्यबुद्धिकरणरूपं प्रतीकध्यानम् । किन्तु तद्ध्यानं ध्येयवस्तुस्वरूपानुसारि ध्यानमेव । वैकुण्ठवासिनो विष्णोः स्वरूपं नप्रत्यक्षगोचरम्, किन्तु शास्त्रैकसमधिगम्यम् । शास्त्रे च विष्णोः स्वरूपं चतुर्भुजत्वेन शङ्खचक्राद्युपेतत्वेन च वर्णितम् । अतस्तथा विष्णोर्ध्यानं ध्येयवस्तुस्वरूपानुसार्येव । विधिशास्त्रे विश्वासस्य, इच्छादेश्चाभावे ध्यानं न सिद्ध्यति । 'इदमुपासीत' इत्येवंरूपं पुरुषस्य प्रवर्तकं वचनं विधिः । तद्वचने श्रद्धा विश्वासः । अन्तःकरणस्य रजोगुणपरिणामरूपा कामात्मिका वृत्तिरिच्छा।

- Rare discussion - Jnanam verses Karma
- Dhyanam = Upasana Karma, can't give knowledge, not Pramanam.
- What I know, I can choose to dwell on
- Dwelling on knowledge is different.

- Dhyanam by itself can't give new knowledge.
- Meditation, not one of Pramanams.



Dhyanam - Definition :

- Atasmin Tat Buddhi, see something else on something else
- Seeing Vishnu on Shaligrama
- Seeing Snake on Rope
- Seeing something on something else is Common - Why snake seeing not called Upasana?

Snake on Rope	Vishnu on Shaligrama
i) Error due to Agyanam, ignorance, Bramah ii) Nature of Superimposition is there iii) Agyana Purvaka : - Atasmin Tat Buddhi Adhyasa	i) Deliberate Superimposition, knowingly I Superimpose ii) Nature of Superimposition is there iii) Jnana Purvaka : - Atasmin Tat Buddhi Adhyasa

2 Types of Upasana

Pratika

- Use Symbol, use Picture

Dhyeya Svarupa Dhyanam

- Direct, no intermediary Symbol
- Remember only Mantra
- Chant Shashtra Sloka
- Imagine Vishnu with 4 hands, Shankha, Chakra, Gadha, Peetha Vastram, Krita
- Pure mental Visualisation without Symbol, idol, Photo

वैकुण्ठवासिनो विष्णोश्चतुर्भुजत्वादिरूपेण ध्यानं तु नान्यस्मिन्नन्यबुद्धिकरणरूपं प्रतीकध्यानम् । किन्तु तद्ध्यानं ध्येयवस्तुस्वरूपानुसारि ध्यानमेव । वैकुण्ठवासिनो विष्णोः स्वरूपं नप्रत्यक्षगोचरम्, किन्तु शास्त्रैकसमधिगम्यम् । शास्त्रे च विष्णोः स्वरूपं चतुर्भुजत्वेन शङ्खचक्राद्युपेतत्वेन च वर्णितम् । अतस्तथा विष्णोर्ध्यानं ध्येयवस्तुस्वरूपानुसार्येव । विधिशास्त्रे विश्वासस्य, इच्छादेश्चाभावे ध्यानं न सिद्ध्यति । 'इदमुपासीत' इत्येवंरूपं पुरुषस्य प्रवर्तकं वचनं विधिः । तद्वचने श्रद्धा विश्वासः । अन्तःकरणस्य रजोगुणपरिणामरूपा कामात्मिका वृत्तिरिच्छा । हठादपि ध्यानं सिद्ध्यति । ज्ञाने तु न तदपेक्षा । नैरन्तर्येण ध्येयाकारचित्तवृत्तिप्रवाहो हि ध्यानम् । तत्र चित्तवृत्तेर्विक्षेपे सति हठात्तां स्थिरीकुर्यात् । ज्ञानरूपान्तःकरणवृत्त्युदयकाल एव विषयावरणभङ्गस्य सिद्धत्वाद्वृत्तिस्थैर्यसम्पादनस्य नास्त्युपयोगः । तस्मान्न ज्ञाने हठापेक्षा ।

- Topic Based on Chapter 9 - Panchadasi

Aham Brahma Asmi Vritti can be
taken as

Jnana Vritti

- Uttama Adhikari
- Has Qualification
- Taken as knowledge
- Removes self ignorance
- Does not look Upon himself as Jiva
- Drops Triangle format
- Has Brahma Bavana
- Brahman is Siddha Vastu, Svarupam
- With this benefit, ignorance is gone
- Aham Brahma Asmi Vritti is Jnanam
- By itself it is knowledge
- No Darkness, all clear
- Has lit eternal lamp of knowledge

Upasana Vritti

- Madhyama Adhikari
- Does not have Qualification
- In Triangle format, has Jiva Bavana
- Brahman is Sadhya Vastu
- Understood Vedanta, can't claim I am Mukta
- Continue to feel I am Sadhaka
- Moksha is Goal, Destination, Sadhyam
- Go temple, Ask guru to Bless for Moksha
- Pray for Moksha, Chitta Shuddhi, Sadhana Chatushtaya Sampatti, Jiva Bhava Nivritti, Samsara Bhava Nivritti
- Aham Brahma Asmi Vritti not knowledge

Aham Brahma Asmi Vritti can be taken as

Jnana Vritti

- Claims I am ever Mukta Svarupa
- Does not postpone liberation
- I am free In spite of Physical Pains, mental issues
- I am not Body, Mind, Never connected to them
- Handle them but know they are not connected to me
- Sthula, Sukshma, Karana Available to claim Aham Brahma Asmi
- Sthula, Sukshma, Karana Sharira Vyatiriktaha, Avastha Traya Sakshi, Satchit Ananda Rupaha Aham Asmi

Upasana Vritti

- Jnanam not allowed to be knowledge
- Sapratibandhaka Jnanam
- Obstructed knowledge
- Lamp lit, covered by 3 Dark cloth
- Darkness continues to exist
- Aham Brahma Asmi is Upasana Vritti, requires Avrutti
- Sajatiya Vritti Pravaha, Manasam Karma
- When Obstacle gone, now new Sravanam gives Jnanam
- Obstacles removed Madhyama becomes, Uttama

Madhyama Adhikari Says :

- I am no more Sadhaka, Moksha not Sadhyam.
- Incidental Anatma issues, I will handle, Do not connect Vyavaharika Issues with my primary Mission.
- Uttama has clarity of thinking
- Mental disturbances due to Prarabda not connected to Mukta, no Sadhana Chatushtaya Sampatti required, no more refinement of Mind required.
- Don't do Dvaita Upasana
- Use Aham Brahma Asmi as a tool, study Nirguna Brahma.
- Aham Brahma Asmi = Intellectual knowledge
- Do Nirguna Brahma Upasana / Avrutti
- Obstacles go down, become Uttama, then no Upasana required
- Already liberated, I am already free
- Aham Graha Nirguna Upasana is based on Vidhi Vakhyam.
- I have desire to Solve the problem, Sit in meditation and Mind Runs away.
- Faith and desire is there.

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati
manaścañcalamasthiram |
tatastatō niyamyaitad
ātmanyēva vaśaṃ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- Push roles of father, Boss and Bring Atma
- Using will repeat Upasana
- Repetition = Karma
- Understanding = Jnanam
- Don't repeat $2 + 2 = 4$
 $2 + 3 = 5$ for Nishta
- Knowledge requires no Repetition
- Sa-Pratibandhaka Jnanam is there for mediocre
- In Dhyana = there is repetition like Thaila Dhara not tap water dhara which has breaks.
- Without being disturbed by any other dissimilar thought in Upasana...

- Uttama does not require that
- When Chitta vritti is broken, the meditator has to be forcibly Pull the mind

Gita - Chapter 6 :

यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāasthah
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self).

[Chapter 6 – Verse 19]

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham |
tasyāhaṃ nigrahaṃ manyē
vāyōriva suduṣkaram || 6-34 ||

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

- At the end of meditation, we all have a guilt, everything went around in Mind, by force withdraw.
- Any Jnanam removes ignorance

Example :

- Cricket - Match - Won
- No repetition required
- When Antahkaranam vritti in the form Jnanam arises, Vishaya Agyanam goes away
- Fact revealed by Pramanam

Shastra :

- I am always free, Don't doubt
- No question of repeating Vritti
- 'Nididhyasanam' is to break habit of expectation of moksha
- I won't ask for Moksha in front of Guru
- Switch over the meaning of 'I' from Anatma to Atma, Should not have Punar Janma.
- Ahamkara, Mamakara, Raaga, Dvesha - Dropping = Nididhyasanam, not becoming or knowing Brahman, but dropping 4 is to become Uttama.

Jnanam	Aham Brahma Asmi Nirguna Upasana
- For Uttama	- For Madhyama - Removes Antahkarana Pratibandha

अहङ्ग्रहध्यानम् —वैकुण्ठवासिचतुर्भुजविष्णुध्यानवत् 'अहं ब्रह्म' इति ध्यानमपि ध्येयस्वरूपानुसार्येव ध्यानम्, न तु प्रतीकध्यानम् । किन्त्विदमहङ्ग्रहध्यानम्। ध्येयस्वरूपस्य स्वाभिन्नतयानुसन्धानम् अहङ्ग्रहध्यानम् उच्यते । यस्य वेदान्तविचारेऽप्यपरोक्षज्ञानं नोदेति, स वेदस्याज्ञारूपोपासनाविधिवाक्ये विश्वासवान् तैरन्तर्येण हठात् 'अहं ब्रह्मास्मि' इत्यहङ्ग्रहध्यानमनुतिष्ठेत्। तस्य क्रमेण ज्ञानोत्पत्तिद्वारा मोक्षः सिद्ध्यति ।

From Topic 294 :

- Aham Graha Upasanam, Nirguna Brahma Advaita Upasanam.

Introduction Here :

- **Aham Graha Upasanam is meditating on the meditator I - Myself**
- Chaturbhuja Vishnu Dhyanam is meditation on the Lord other than me.

Here Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- Dismiss Saguna Ishvara as Vyavaharika Satyam come to Paramartika Satyam as I am Brahman.
- I = 5 Featured Consciousness not part, Product...
- I - Consciousness, am endowed with 5 Features, am none other than Brahman
- This Nirguna thought goes on repeating.
- Like Saguna Dhyanam - Bheda Dhyana, Aham Brahma Dhyanam.
- No Symbol - Shaligrama, Shiva Linga.
- Direct meditation on Nirguna Atma not Pratika Dhyanam
- Aham Graha Dhyana - Dhyeya Svarupa
- **Subject - Object division is not there**
- Object of meditation Claim as myself = Nirguna Brahman

= Jagat Karanam

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.
[I – I – 6]

All Definitions of Nirguna Brahman I Visualised :

- Having thought means dwelling on meaning of Nitya, Shuddha, Mukta, Akhanda, Sarva Adhithana Atma, Brahman.
- Visualise, see meaning
- Say - Aham Asmi
- Dhyeya Svarupa, Sva Abhimana = identical with me
- Anusandhana = Repetition, dwelling is called Aham Graha Dhyanam
- For Madhyama, who has Saprati Bandaka Jnanam, claims he has intellectual knowledge, obstructed knowledge
- In spite of 25 Years of study, Brahma Sutra course - Don't know my real nature.

Problem :

- Can't sit in Mukta chair, Don't know why... Have discomfort to claim mission accomplished.
- Wants to continue as Sadhaka, seek blessing
- Sadhana required not more Pilgrimage, Ashtotara Archana but Aham Brahma Asmi Upasana
- Elaborated in Chapter 9 - Panchadasi - ND borrows
- Not Paroksha Jnanam - intelligence is there, knowledge clear, can explain to others
- Take to Veda Upasana vidhi

Use Mandukya Upanishad :

- A = Virat
- U = Hiranyagarbha
- Ma = Ishvara
- “Matrashcha Padashcha, Padashcha Matra” = Veda Vidhi

Mandukya Upanishad :

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा

मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

so'yamātmādhyaṣṣaramoṅkāro'dhimātraṃ pādā

mātrā mātrāśca pādā akāra ukāro makāra iti || 8 ||

The same Atman is again Aum from the point of view of the syllables. The Aum with parts is viewed from the Stand-point of its sounds or letters. The quarters are the letters (Morae) and the letters are the quarters. The letters here are A, U and M. [Mantra 8]

शुचौ देशे प्रतिष्ठाप्य
स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

śucau dēśē pratiṣṭhāpya
sthiramāsanam ātmanaḥ |
nātyucchritaṁ nātinīcaṁ
cailājina kuśōttaram || 6-11 ||

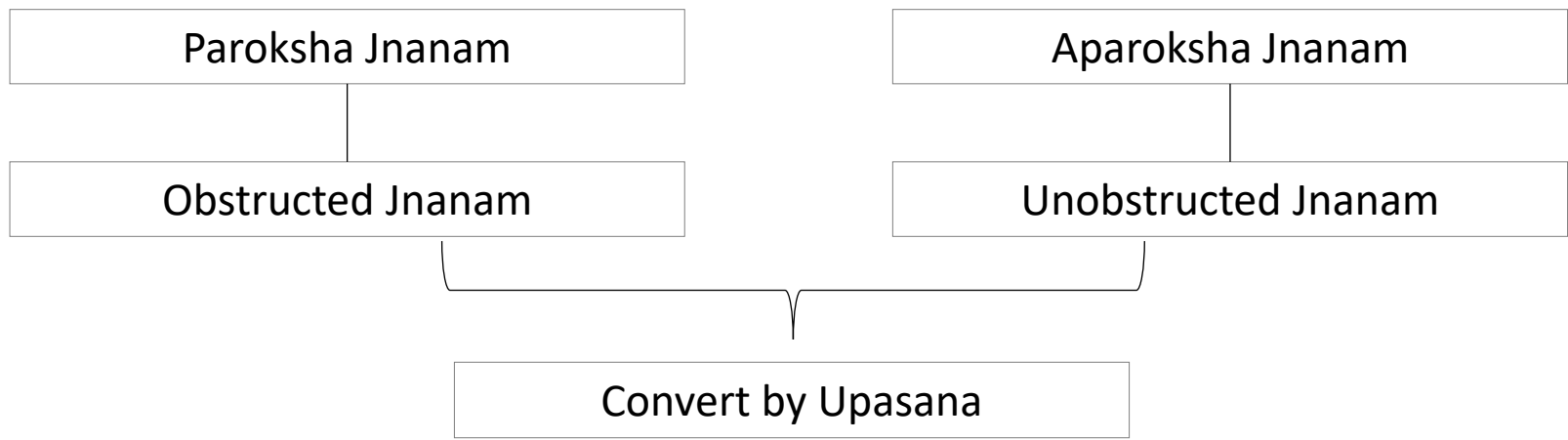
Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigrhītayā |
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Daily Practice Abiding in your Nature and Claim Aham Brahma Asmi.
- Practice Aham Graha Upasana for Uttama in class gets Jnanam, Unobstructed knowledge.



Revision 233 :

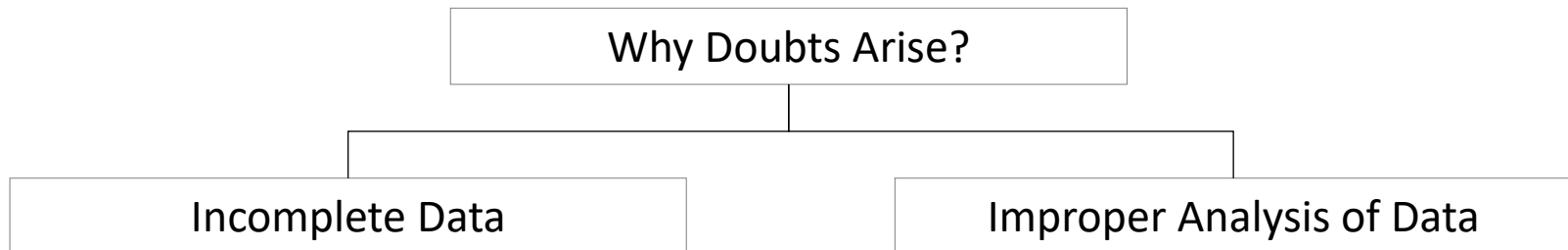
यस्य वेदान्तविचारेऽप्यपरोक्षज्ञानं नोदेति, स वेदस्याज्ञारूपोपासनाविधिवाक्ये विश्वासवान् नैरन्तर्येण हठात् 'अहं ब्रह्मास्मि' इत्यहङ्ग्रहध्यानमनुतिष्ठेत्। तस्य क्रमेण ज्ञानोत्पत्तिद्वारा मोक्षः सिद्ध्यति ।

ND :

- Introducing Aham Graha Dhyanam in form of Aham Brahma Asmi.
- Who is candidate for Upasana?
- One who has clear knowledge that Aparoksha Jnanam has to arise out of Sravanam and Mananam.
- Sravanam is Primary means for Brahma Asti Paroksha Jnanam through Avantara Vakhyam.
- Gain Aparoksha Jnanam through Mahavakyam.

Mananam :

- Not for generating knowledge but to remove Doubts regarding Tvam, Tat, Asi Padartha or Pramanams capacity to remove this doubt.
- Doubt removal requires Analysis not Meditation.



- Doubt is intellectual problem, requires intellectual Analysis.

In Relative Plane :

- If Doubt regarding Flight leaving at 5 PM or 9 PM.
- Can't sit in meditation
- Doubt will increase
- Sravanam Generates knowledge
- Mananam is intellectual Analysis.
- After Sravanam and Mananam, 2 Problems

i) No Doubt I have Aparoksha Jnanam :

- Don't look for knowledge or Experience
- Brahman not experienced at a particular time

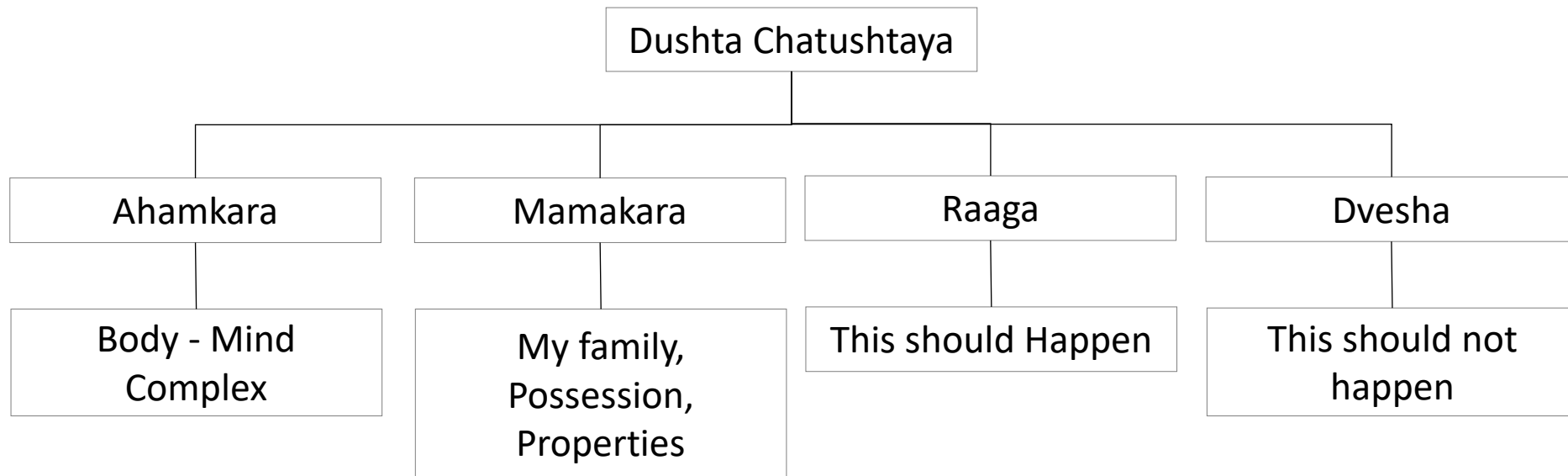
- Don't expect anything in field of Jnanam.

- **Can't tap Jnana Phalam at emotional and interactional level.**

- Have Gap between Jnanam and Jnana Phalam
- Obstacle = Defined
- No knowledge or experience is required.

- **Obstacle = Viparita Bhavana - Nivritti required**

- **Expressed as habitual Jiva Bhava**



- Wrong expectations with reference to family's future.
- They express as emotional disturbance, and get transferred to others.
- Don't enjoy Jnana Phalam.

Gita - Chapter 2 :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ |
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.
[Chapter 2 – Verse 56]

- Don't work for knowledge or experience.
- There is no Brahma Anubhava.

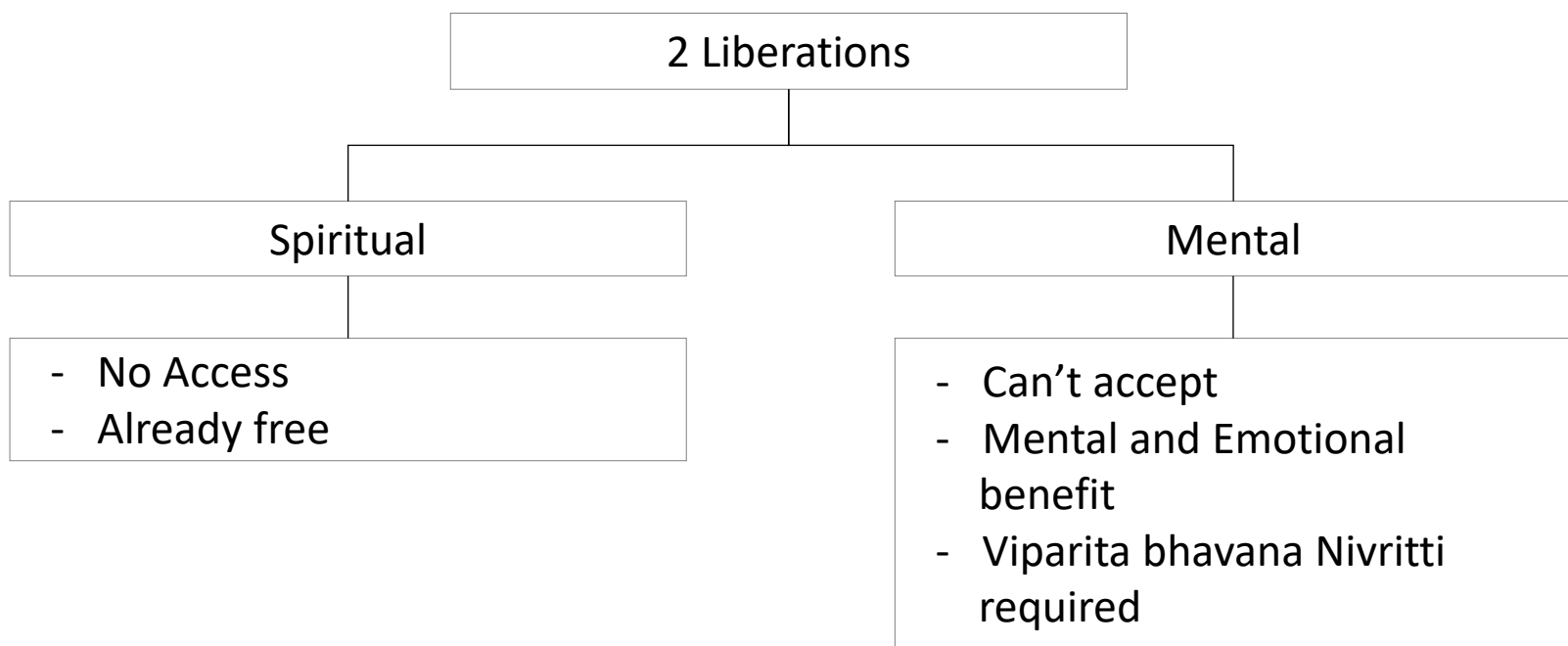
Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuitively knows it in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.

- Our Slogan
- Jnani clear about Jnanam, Aware of Obstacles to Jnanam.



- ‘Nididhyasanam’ = Diluting Ahamkara, Mamakara centered worry, fear, Anxiety, Tension

Problem :

- I have Aparoksha Jnanam but lack result of Jnanam = Jeevan Mukti

ii) I have no doubt Regarding Teaching :

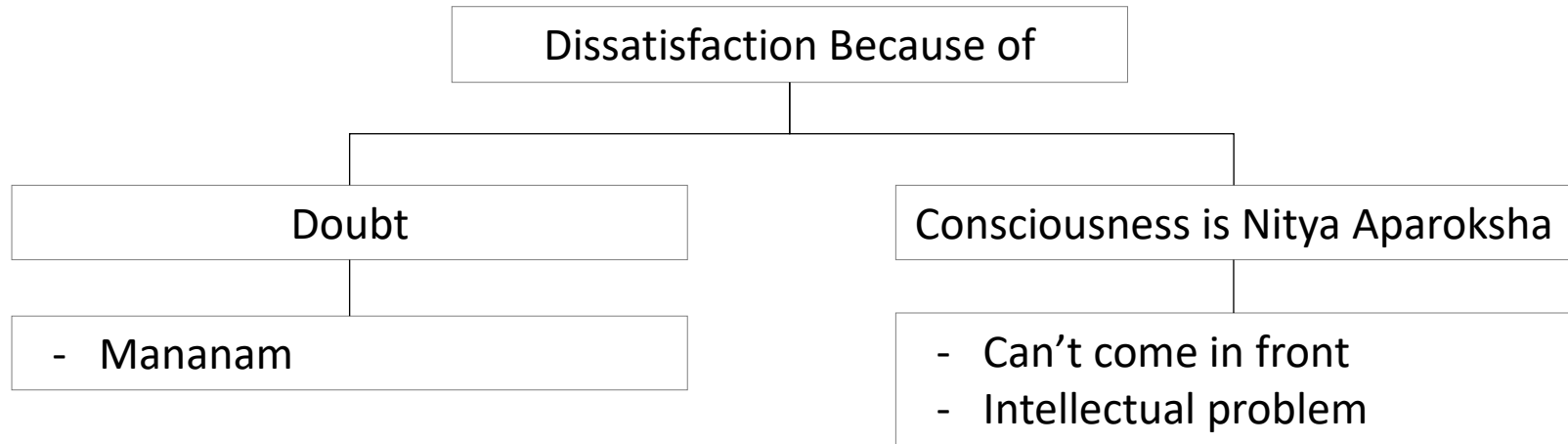
- I can't Accept it as Ultimate Jnanam
- Feel some mystic experience should come

• Experience hunters = Spiritual samsara

- Aparoksha Jnanam not willing to accept as Aparoksha Jnanam.
- Dissatisfied in knowledge, looking for experience
- Waiting for mystic Experience.

Example :

- Waiting in Railway Station to receive someone whom I don't know.



- Sa Pratibandaka Aparoksha Jnanam, unknown Adrishta Rupa
- Something I don't know

How to Attack unknown Obstacle

- Guru = Accepts as Ultimate Jnanam
- **Sishya = Refuses to Accept convert Jnanam to Aham Graha Upasana**

Do Avrutti of Aham Brahma Asmi Chapter 9 - Panchadasi :

- What is not Jnanam comes under Upasana
- Both Jnani and Ajnani have Aham Brahma Asmi Vritti
- Until you feel Satisfied - What I have is Ultimate knowledge, continue to do Sadhana
- In due course he will get Jnanam.
- Punyam is Generated by Avrutti as Upasana is Karma.

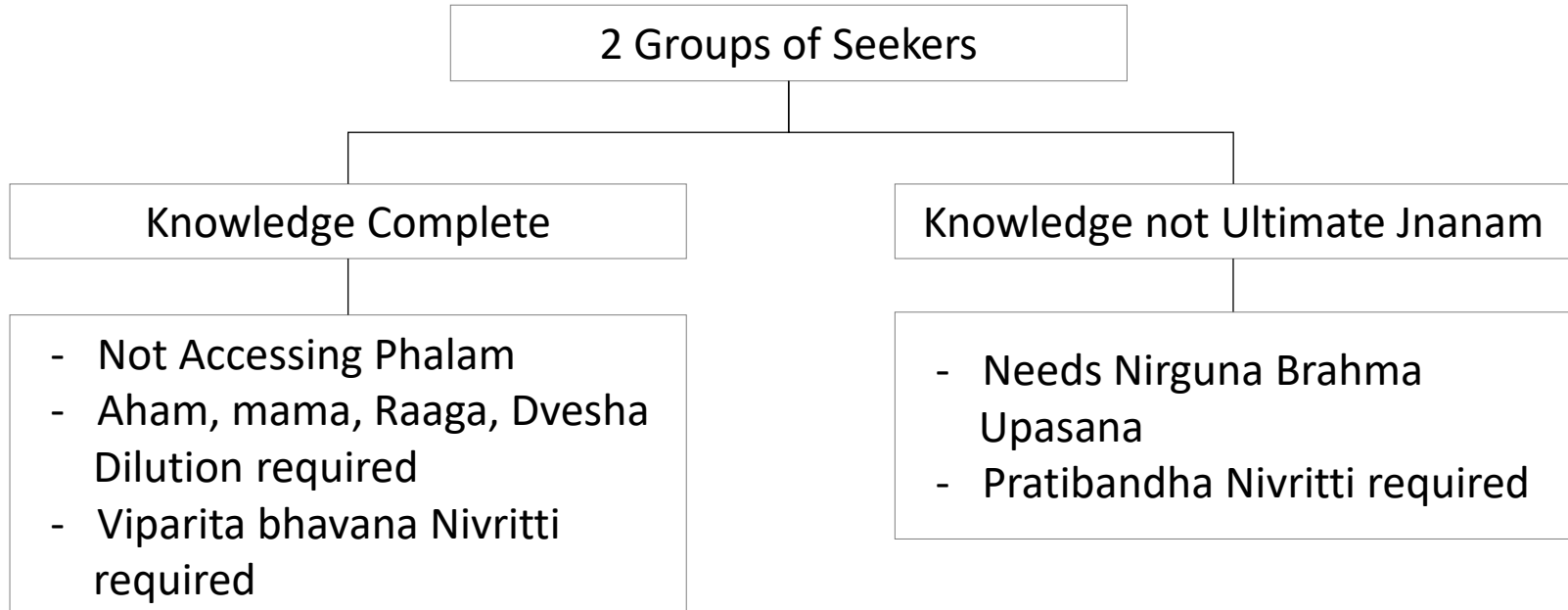
Panchadasi - Chapter 1 :

अमुना वासनाजाले निःशेषं प्रविलापिते ।
समूलोन्मूलिते पुण्यपापाख्ये कर्मसंचये ॥६१॥

Amunā vāsanā jale niśśeṣaṁ pravi lāpīte,
samūlon mūlīte puṇya pāpākhye karma sañcaye ॥ 61 ॥

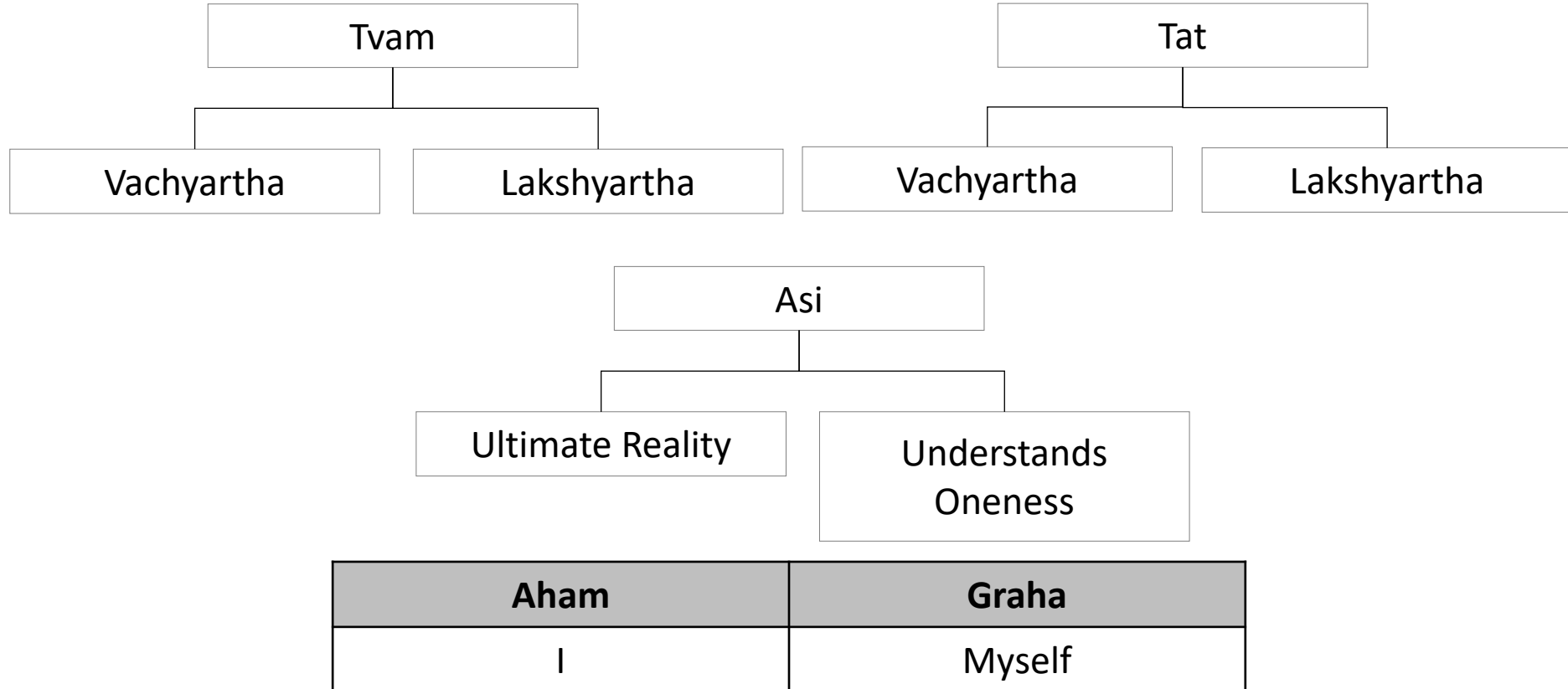
The entire network of desires is fully destroyed and the accumulated actions known as merits and demerits are fully rooted out by this samadhi. [Chapter 1 – Verse 61]

- When Pratibandha goes way, Jnanam clear, not new experience.
- If worry is there, no emotional benefit.
- To get full benefit of knowledges requires removal of habitual Ahamkara
- **Worrying is Habitual only**
- No Jnana Phala Prapti.



(अ०. २९४-३२६) प्रणवोपासननिरूपणम् —

- Aham Brahma Asmi Upasana
- Aham means consciousness not part...
- I am Avastha Traya Sakshi, am none other than all Pervading consciousness, Srishti - Sthithi - Laya Karanam.



Upasana

2 Ways

- Without Pratikam, Symbol
- Shiva, Vishnu Linga

- With Symbol

Nirguna Brahman = Ohmkara
Represent

Saguna

Based on Mandukya - Chapter 1 :

- End 6 and 7 Verses
- Ohmkara Nirguna Dhyana
Pranohi Aparan Vidyat...

Katho Upanishad :

- Chapter 1 - Section 2 Verse 15,
16, 17
- Pranavahi Aparam Brahma

Nirguna

- Pratika Rahita Upasana
 - I am not Vishwa, Teijasa, Pragya
- Mandukya - Verse 7 :**
- Na Antap Pragyam...

Nirguna Brahman = Ohamkara
Represent

Saguna

Nirguna

Prasno Upanishad - Chapter 5 :

- Panchikaranam Vartika by
Sureshwaracharya 100 Verses (RK
Mission book Available)

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Mandukya Upanishad :

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।
सर्वं जनयति प्राणश्चेतोऽंशूपुरुषः पृथक् ॥ ६ ॥

prabhavaḥ sarvabhāvānāṃ satāmiti viniścayaḥ |
sarvaṃ janayati prāṇaśchetomśūnpuruṣaḥ pṛthak || 6 ||

It is well established that something can come out as an effect only from a cause that is existent (not non-existent). The Prana manifests all insentient things; the Purusa creates separately the conscious beings, the egos, in their manifold forms. [1 - K - 6]

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।
स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥ ७ ॥

vibhūtiṃ prasavaṃ tvanye manyante sṛṣṭicintakāḥ |
svapnamāyāsarūpeti sṛṣṭiranyairvikalpītā || 7 ||

Some creationists believe it to be the projection of the Glory of God's own super-human power, while others consider the world to be of the same nature as dream or illusion. [1 - K - 7]

Katho Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-caryam caranti tat te padam sangrahena bravimy-om-ity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om. [1 - 2 - 15]

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।

एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

Etad-dhyeva-ksaram brahma etad-dhyeva-ksaram param,

Etad-dhyeva-ksaram jnatva yo yad-icchatī tasya tat ॥ 16 ॥

This word is verily Brahman alone, this word is also the highest, he who knows this word obtains, verily, whatever (of the two) he desires. [1 - 2 - 16]

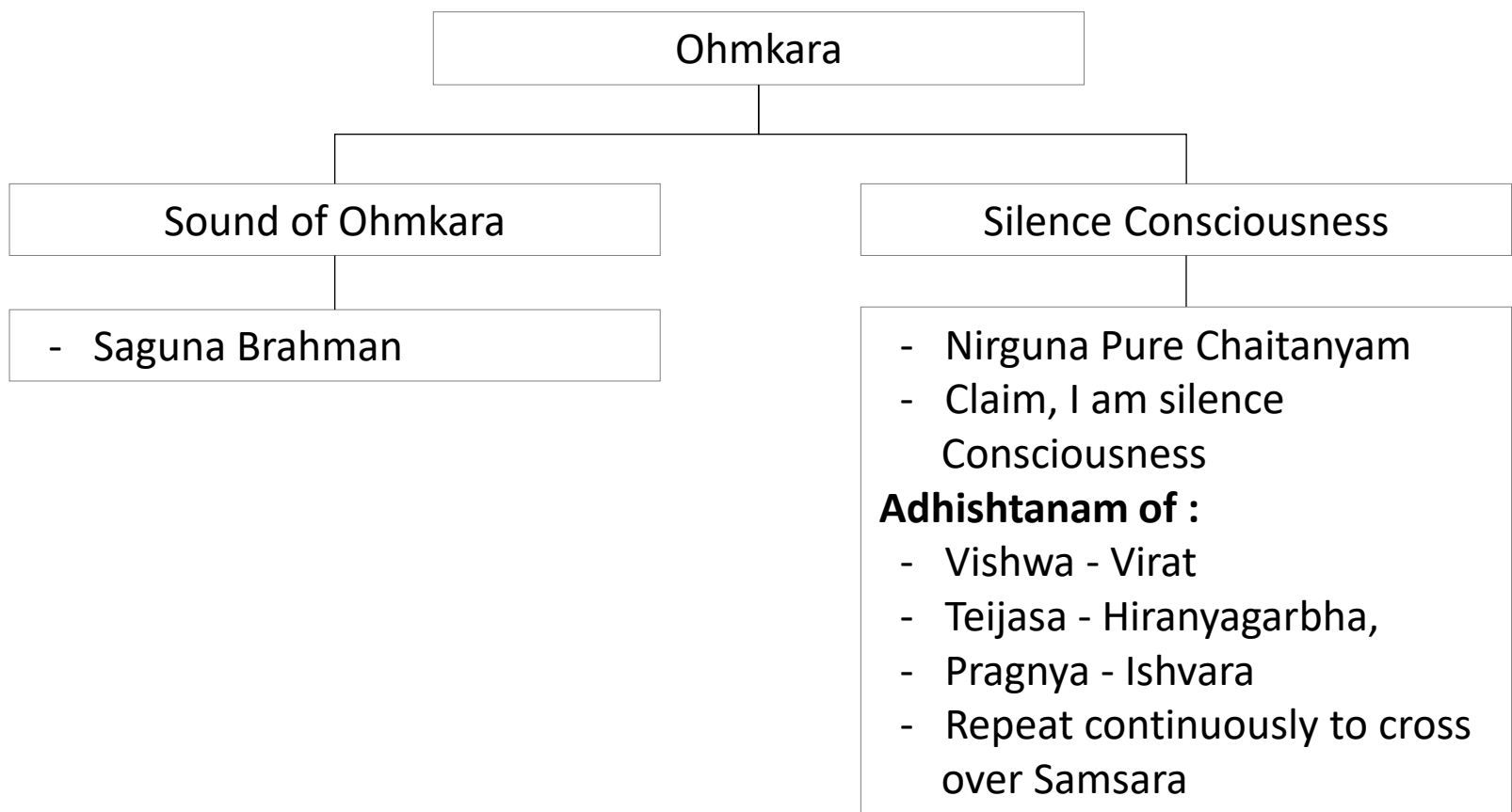
एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

Etad alambanam srestham, etad alambanam param,

Etad alambanam jnatva, Brahma loka mahiyate ॥ 17 ॥

Most glorious is this support, this is the supreme-most support, He who has realised (known) this support comes to be adored (worshipped in the world of Brahmaji – the Creator. [1 - 2 - 17]

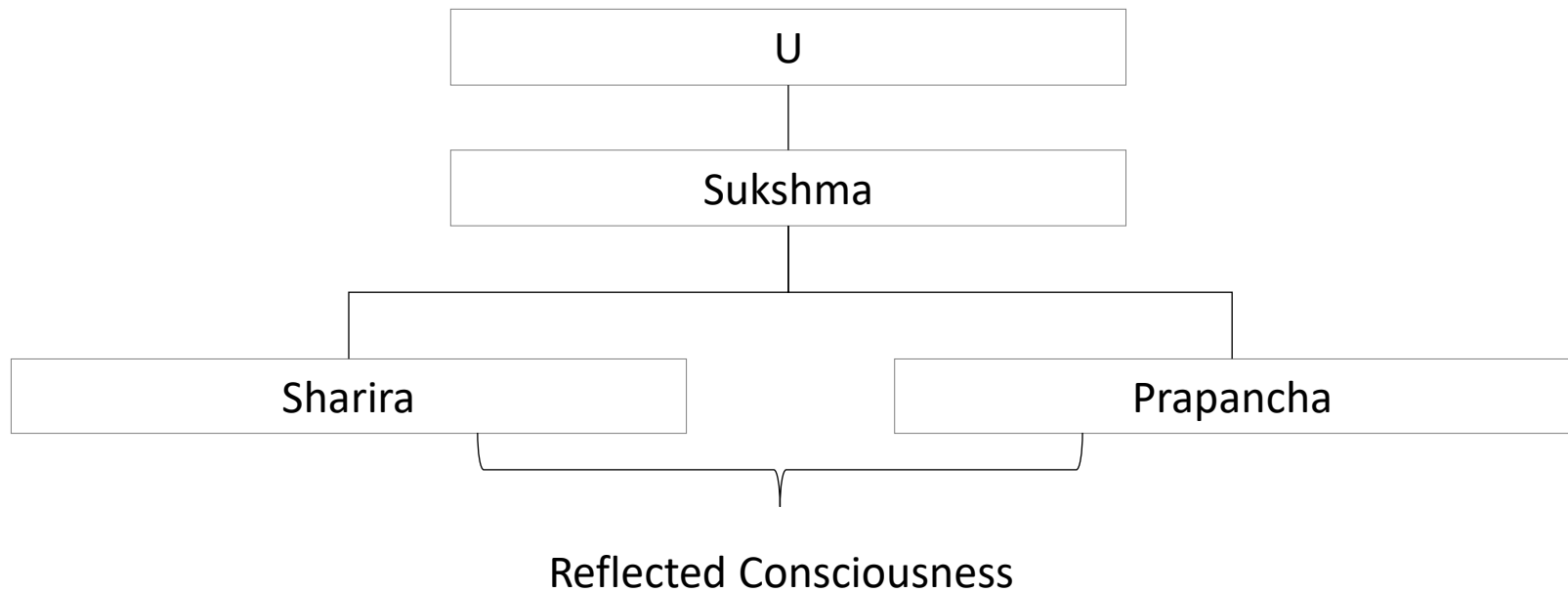
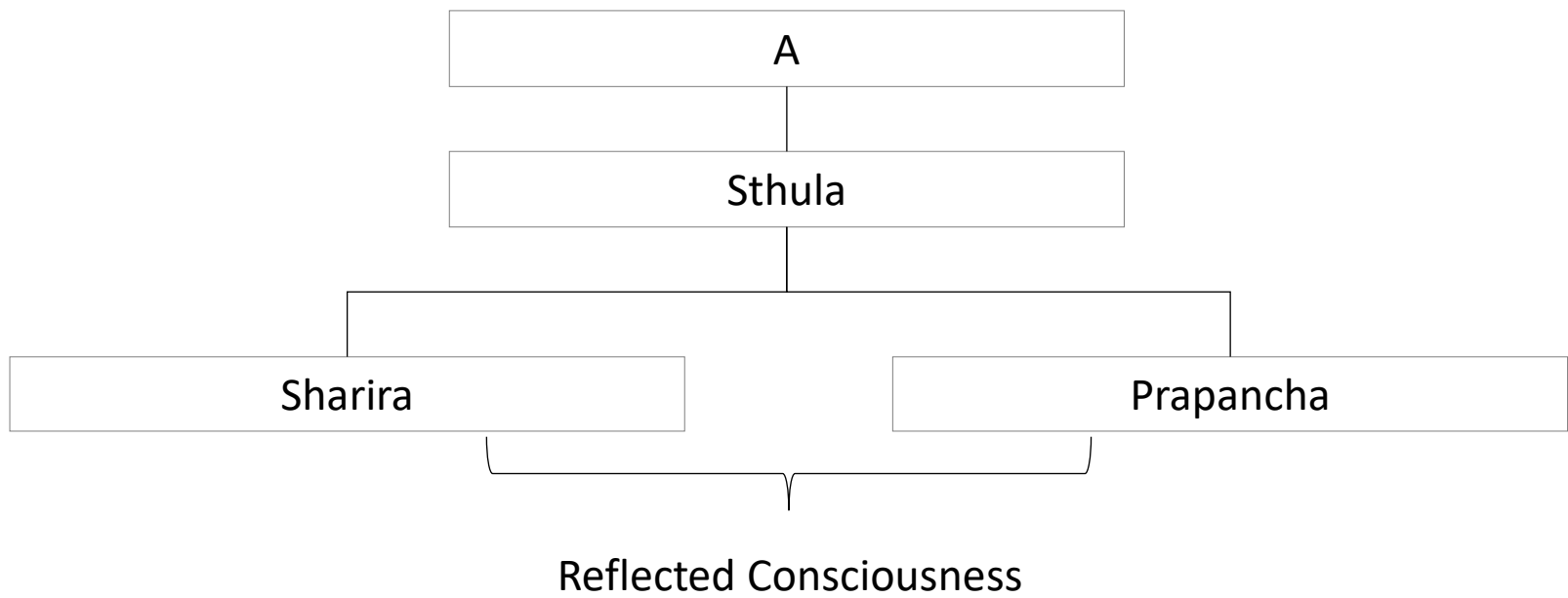


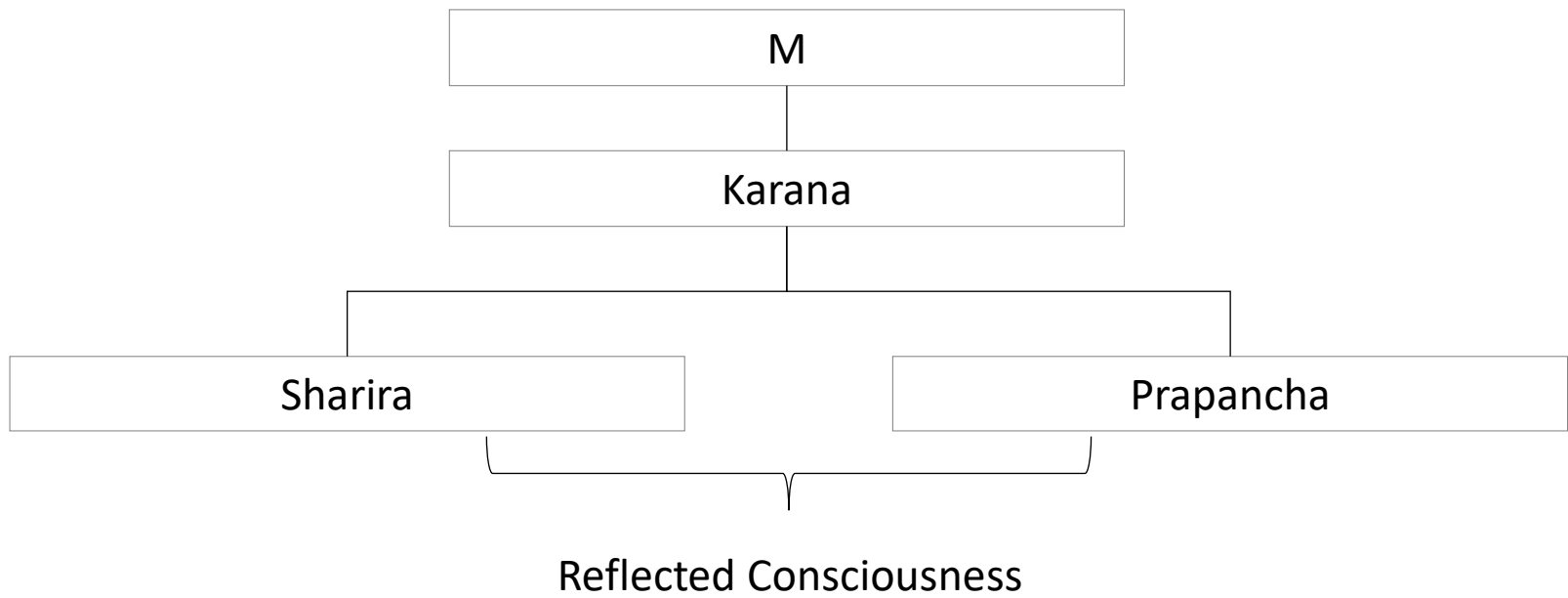
- Sanyasi alone can do both Pratika Sahita and Rahita Dhyanam.
- Grihastha can do direct Aham Brahma Asmi, Pratika Rahita Dhyanam.

Topic 294 :

(२९४) प्रणवे अहङ्ग्रहध्यानम् — प्रकारान्तरेणाहङ्ग्रहध्यानमिदानीमुच्यते — प्रणवरूपे ओङ्कारे अहङ्ग्रहध्यानं माण्डूक्यादिश्रुत्यनुसारेण सुरेश्वराचार्यैः कथितम् । तदनुष्ठानमप्युचितं मोक्षकामस्य । तस्यैवं क्रमः — प्रणवरूपमक्षरं ब्रह्मस्वरूपमेव । तादृशप्रणवस्वरूपं ब्रह्म अहमेव इति नैरन्तर्येणानवरतं ध्यायेत् । नैतत्समं किञ्चिदपि ध्यानमस्ति । एतद्ध्यानस्य विशेषक्रमः सुरेश्वराचार्यैः पञ्चीकरणाख्ये ग्रन्थे प्रतिपादितः । एतदुपासकोऽपारं संसारं तरति । अत्राधिकारी सत्यास्येव ।

- Nirguna Pranava = Silence which follows the Utterance of Ohmkara
- Sound and Silence Meditation
- Mandukya / Prashna / Katho Upanishad / Narsimha Uttara Tapania Upanishad - Close to Mandukya
- Mandukya best - Clearest





3 Micro and 3 Macro :

- 3 Bodies and 3 Reflections - Micro at Micro
- 12 Items indicated in Sound ohm
- In Silence 12 Items Resolved, I alone am there

Division is clear in Mandukya Upanishad :

अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चिताः ।

ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥ ९५ ॥

aje sām̐ye tu ye kecidbhaviṣyanti suniścitāḥ ।

te hi loka mahājñānāstacca loko na gāhate || 95 ||

In this world, they alone are said to be of the highest wisdom, who are firm in their conviction of the self, which is Unborn and Ever-the-same. Ordinary men cannot understand that (Reality). [4 - K - 95]

Mandukya Upanishad :

अजेष्वजमसंक्रान्तं धर्मेषु ज्ञानमिष्यते ।

यतो न क्रमते ज्ञानमसंगं तेन कीर्तितम् ॥ ९६ ॥

ajeṣvajamasamkrāntaṁ dharmeṣu jñānamiṣyate |

yato na kramate jñānamasaṅgaṁ tena kīrtitam || 96 ||

Pure consciousness, the essence of the separate entities (Jiva-s) is admitted to be itself unborn and unrelated to any of external objects. This knowledge is proclaimed to be un-conditioned as it is not in anyway related to any other objects. [4 - K - 96]

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।

असंगता सदा नास्ति किमुताऽऽवरणच्युतिः ॥ ९७ ॥

aṇumātre'pi vaidharmye jāyamāne'vipaścitaḥ |

asaṅgatā sadā nāsti kimutā''varaṇacyutiḥ || 97 ||

The slightest idea of plurality in Atman entertained by the ignorant, walls them off from their approach to the unconditioned; where then is the destruction of the veil covering the real nature of the Atman? [4 - K - 97]

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।

आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥ ९८ ॥

alabdhāvaraṇāḥ sarve dharmāḥ prakṛtinirmalāḥ |

ādau buddhāstathā muktā budhyanta iti nāyakāḥ || 98 ||

All Jiva's are ever free from bondage and pure by nature. They are ever illumined and liberated from the very beginning. Still the wise speak of the individuals as 'Capable of knowing' the Self-hood. [4 - K - 98]

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तापि (यि) नः ।

सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ९९ ॥

kramate na hi buddhasya jñānaṁ dharmeṣu tāpi (yi) naḥ |

sarve dharmāstathā jñānaṁ naitadbuddhena bhāṣitam || 99 ||

The knowledge of the realised one who is all-wisdom is ever untouched by objects. Similarly, all the entities as well as knowledge are also ever untouched by any object. “This is not the view of the Buddha”. [4 - K - 99]

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।

बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ १०० ॥

durdarśamatigambhīramajaṃ sāmyaṃ viśāradam |

buddhvā padamanānātvaṃ namaskurmo yathābalam || 100 ||

Having realised that state of Supreme Reality which is extremely difficult to be grasped in its profound nature-unborn, Ever-the-same, pure (All-knowledge) and free-from-plurality-we salute it as best as we can. [4 - K - 100]

- Anandagiri's Commentary on Shankara Bhashyam also clears it.
- Panchikarana Vartikam = Bodha Grantha = Profound Text.

Upanishad Presents in 2 Fold ways

Para Brahma Upasana

- Nirguna Brahma Superior
- 4th Pada
- Turiyam
- Moksha here and now

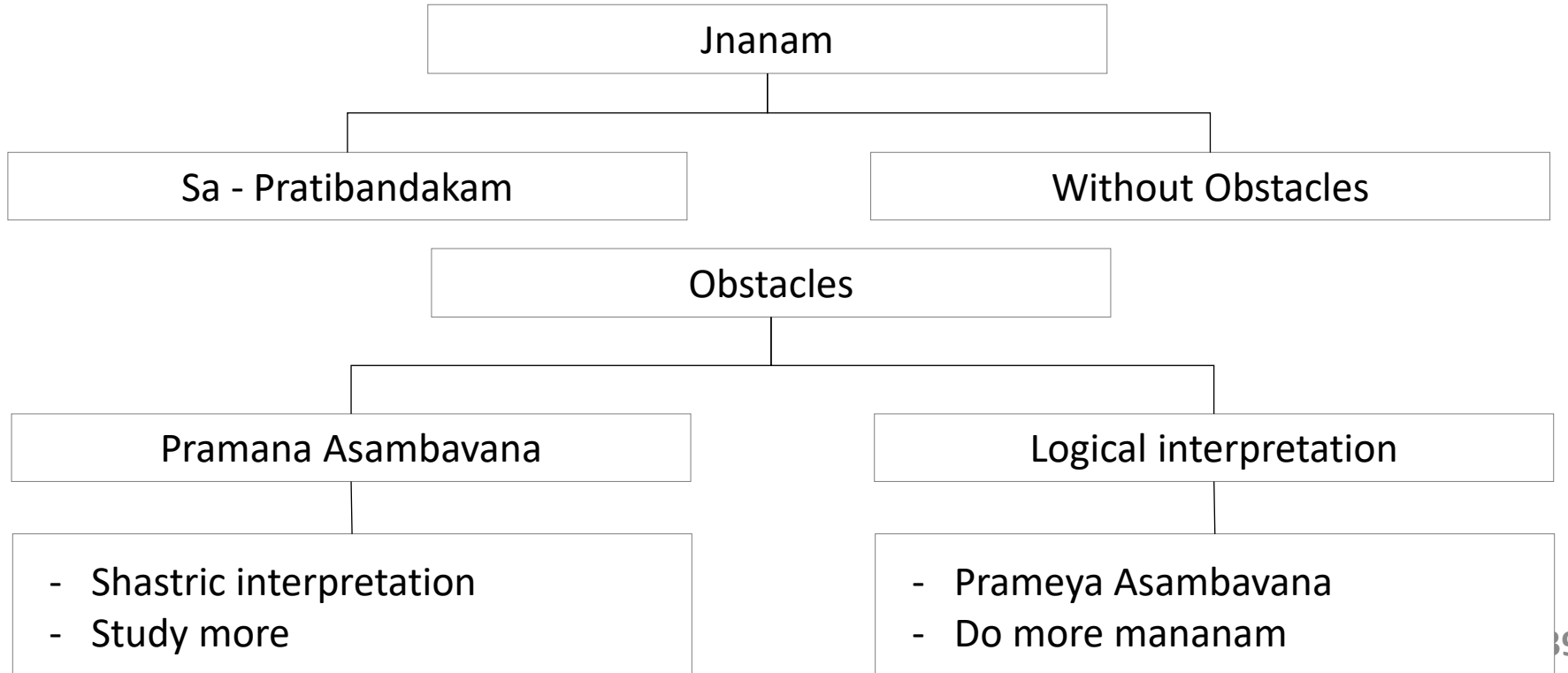
Aparam Brahma Upasana

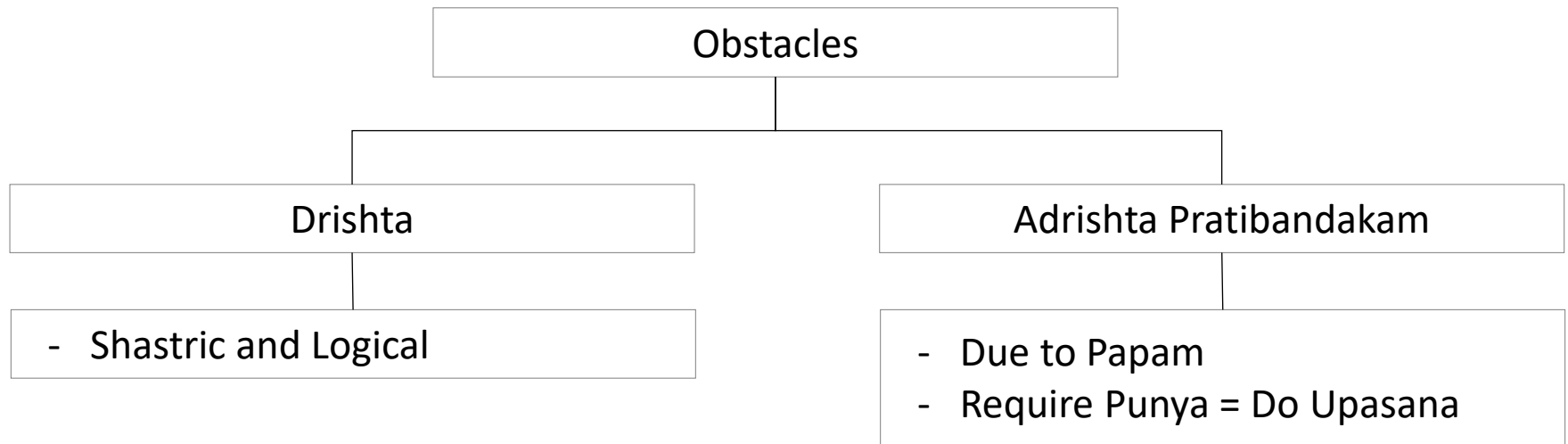
- Saguna Brahma
- Vishwa Teijasa Pragya
- Virat, Hiranyagarbha, Ishvara
- 1st 3 Padas
- Moksha in Brahma Loka

Topic 295 : Revision 234 :

(२९४) निर्गुणप्रणवोपासनस्य सगुणप्रणवोपासनस्य च फलम् —
प्रणवोपासनमनेकोपनिषत्सु वर्णितम् । माण्डूक्योपनिषदि विशेषेण वर्णितम् ।
तदुपनिषद्वाख्याने भाष्यकारैरानन्दगिर्याचार्यैश्च विस्पष्टं वर्णितञ्च । तत्र यः क्रमः स एव
वार्तिकारैः पञ्चीकरणग्रन्थे प्रतिपादितः । तादृशप्रौढग्रन्थविचारासमर्थानामनायासेन बोधाय
प्रणवोपासनक्रमोऽत्र निरूप्यते —

- Who is candidate for Aham Brahma Asmi - Upasana?
- After Sravanam and Mananam, one who does not have Ultimate liberating knowledge, he is the Candidate for Upasana.



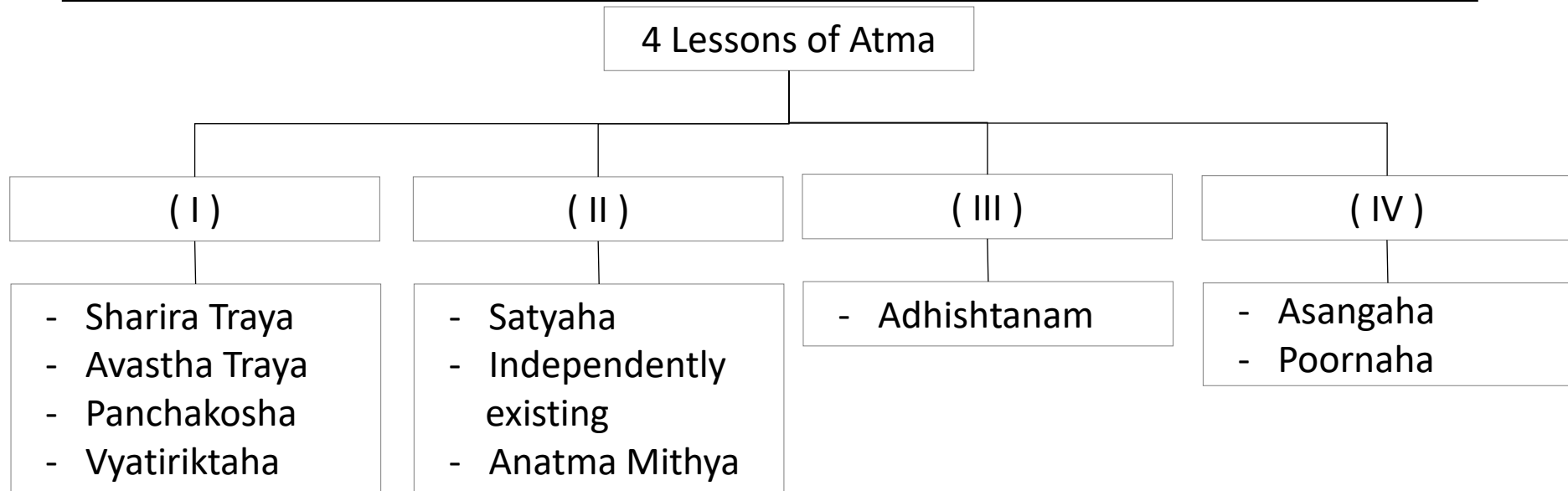


- Requires Papa Removal
- If knowledge is claimed, there is no Obstacle, I am Nitya Mukta Atma.
- **I am Atma Clear = Nitya Mukta Clear**
- Can't Postpone Liberation
- Avastha Traya Vyatirikta, Sharira Traya Vyatirikta, Atma Aham Asmi should be clear 1st

2nd :

Atma	Anatma
<ul style="list-style-type: none"> - Satyam - Ever free independent 	<ul style="list-style-type: none"> - Jiva - Jagat - Ishvara - Mithya Body Mind complex
3 rd :	
<ul style="list-style-type: none"> - Atma is Adhishtanam 	
4 th :	
<ul style="list-style-type: none"> - Atma is Asangaha 	

- **We must handle issues without connecting to our Nitya Mukta Svarupa Atma.**



- At Vyavaharika level work for refinement, Improvement.

- **Improvement and Poornatvam not connected.**

- Postpone liberation not because of BP problem, Sugar problem, Cancer.
- These are Anatma issues at Vyavaharika Level.

Jnanam :

- **Anatma and me have no connection**

- Jnani can improve Body - Mind complex, Anatma
- Doubt's attainment of knowledge Due to unknown obstacles.
- Aham Jnani, Nitya Mukta, unconditional, w.r.t Anatmas conditions not known to him.

Panchadasi - Chapter 7 :

Jvaraha	Anujvaraha
<ul style="list-style-type: none">- In Sharira Trayam, Jvara (Issues - Fever) will be there- Can reduce, not make it NIL- If full removal is condition for Liberation, nobody will get Moksha- Jvara not Samsara- Jvara Nivritti is topic of Karma Khanda / Upasana Khanda / Laukika methods	<ul style="list-style-type: none">- Anujvaraha is Samsara- Issues are transferred from Anatma to Atma is Samsara and concluding- I am not liberated- Vedanta's Aim is Adhyasa Nivritti, Anujvara Nivritti, not Jvara Nivritti

- Don't Mix-up Jvara and Anujvara Nivritti
- This fact not understood by Madhyama

Naishkarmya Siddhi :

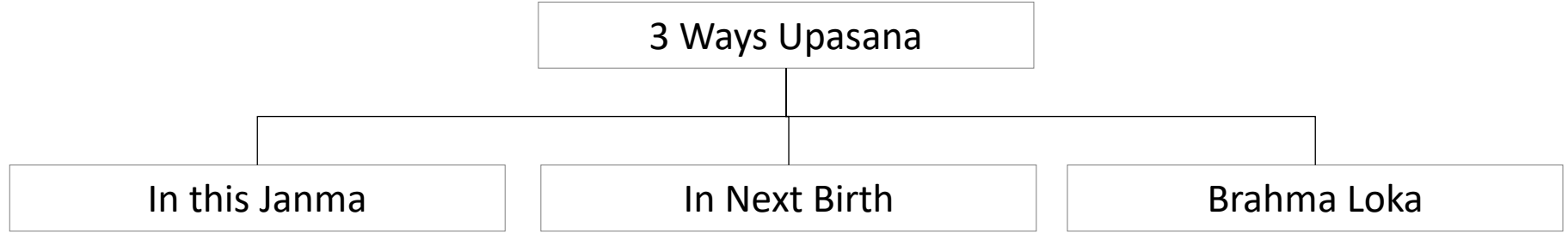
Step 1 :

- Initially have clear Understanding of Mahavakya

Step 2 :

- Nothing else required
- If 2nd Understanding, no new experience is required is not understood, there will be eternal intellectual Moksha Samsara.
- What we know is enough to Claim I am free, comes by 2nd Understanding.

- Nirguna Brahma - Param Brahma Saguna Brahma, Apra Brahma Aham Brahma Asmi Upasana with Ohmkara Alambanam gives Moksha.



- No Guarantee that going to Brahma Loka gives Moksha.
- Possibility is higher

Chandogyo Upanishad :

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
 नार्चिषमेवाभिसंभवन्त्यर्चिषोऽहरहन
 आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति
 मासांस्तान्मासेभ्यः संवत्सरं
 संवत्सरादादित्यमादित्याच्चन्द्रमसं
 चन्द्रमसो विद्युतं तत् पुरुषोऽमानवः
 स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ
 एतेन प्रतिपद्यमाना इमं मानवमावर्तं
 नावर्तन्ते नावर्तन्ते ॥ ४.१५.५ ॥
 ॥ इति पञ्चदशः खण्डः ॥

atha yadu caivāsmiñchavyaṃ kurvanti yadi ca
 nārciṣamevābhisambhavantyarciṣo'harahna
 āpūryamāṇapakṣamāpūryamāṇapakṣādyānṣaḍudaṅṅeti
 māsāṁstānmāsebhyaḥ saṁvatsaraṁ
 saṁvatsarādādityamādityāccandramasaṁ
 candramaso vidyutaṁ tat puruṣo'mānavaḥ
 sa enānbrahma gamayatyeṣa devapatho
 brahmapatha etena pratipadyamānā imaṁ
 mānavamāvartaṁ nāvartante nāvartante || 4.15.5 ||
 || iti pañcadaśaḥ khaṇḍaḥ ||

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 - 15 - 5]

In case in this Manavantara :

- Jiva does not return, in next Manuvantara, they will return
- Pancha Agni Vidya Upasakas mentioned
- Brahma Sutra also mentions
- In this method, there is 2 fold Pranava Upasana.

(अ०. २९६-३१५) निर्गुणप्रणवोपासनक्रमः —

Topic 296 :

(२९६) सर्ववस्तूनामोङ्कारस्वरूपत्वम् — निर्गुणप्रणवोपासनक्रम एवात्र निरूप्यते, न सगुणोपासनक्रमः । सगुणोपासनस्य फलमपि निर्गुणोपासनेऽन्तर्भवति । तथा हि, निर्गुणोपासकस्यापि ब्रह्मलोकेच्छावत् इच्छारूपप्रतिबन्धसत्त्वान्न ज्ञानद्वारा मोक्षलाभः । किन्तु तस्य ब्रह्मलोकप्राप्तिर्भवति । स तत्र हिरण्यगर्भसमान् भोगाननुभूय तत्रैव ब्रह्मविचारेण ज्ञानोदयद्वारा मोक्षं लभते । ब्रह्मलोकेच्छारहितस्य निर्गुणोपासकस्य त्विहैव लोके ज्ञानलाभान्मोक्षः सिद्ध्यति । इत्थं सगुणोपासनफलस्य निर्गुणोपासनान्तर्भूतत्वादिह निर्गुणोपासनमेव निरूप्यते ।

- Nirguna Pranava Upasana for Madhyama for Uttama, Non-relevant
- Here Kramaha method introduced for Nirguna Brahma Upasana.

Resolved in :

- A → Virat
- U → Hiranyagarbha
- M → Ishvara

Amatra - Silence = Nirguna Brahma :

Saguna Upasana	Nirguna Upasana
- Gives Brahma Loka only and Return, no Krama Mukti	- Gives Krama Mukti - Saguna Phalam included here

- Nirguna Upasana
- Want Moksha
- Have Vairagyam
- Has Deep desire to enjoy Brahma Loka Sukham
- Advantages mentioned in Chandogyo Upanishad :

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं
वाचार्यं वा ब्राह्मणं वा किञ्चिद्भृशमिव प्रत्याह
धिकत्वास्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै
त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा
वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ ७.१५.२ ॥

sa yadi pitaram vā mātaram vā bhrātaram vā svasāram
vācāryam vā brāhmaṇam vā kiṃcidbhr̥śamiva pratyāha
dhiktvāstvitvityevainamāhuḥ pitṛhā vai tvamasi mātṛhā vai
tvamasi bhrātṛhā vai tvamasi svasṛhā vai tvamasyācāryahā
vai tvamasi brāhmaṇahā vai tvamasīti || 7.15.2 ||

If a person speaks rudely to his father, mother, brother, sister, teacher, or to a brāhmin, people say to him: 'Shame on you! You have murdered your father. You have murdered your mother. You have murdered your brother. You have murdered your sister. You have murdered your teacher. You have murdered a brāhmin'. [7 - 15 - 2]

- **By mere thought, Sankalpa wishes fulfilled in Brahma Loka.**

- Whatever you want to Experience, you bring a thought Sankalpa, and you can get it Previous Guru, Father, Mother, Children, Boss - Dance, Music.
- Some want Gopika Rasa Krida and then only Mukti.
- Deep desire is there, Obstacle to moksha
- Don't get Moksha in this Janma.

- **Jiva Bhava, Ahamkara, Mamakara, Raaga, Dvesha, Karta, Bokta, Pramata very strong.**
- **Know completely Irritation of Ahamkara, then only Moksha becomes Relevant, Diagnose disease first.**

- When Deep desires are there, they are Obstacle.
- Pariksha Loka... Infinite desire, Loka, Births, finish Desires.
- Bhagawan, Pure Consciousness knows our Deepest Desire.
- Enjoy all sense Pleasures Upto Brahma Loka and come to Nirguna Brahma Upasana.

Chandogyo Upanishad - Chapter 8 - Prajapati Vidya :

- Dahara Upasana - 1st Section Ashta Guna Visishta Upasana, Here Nirguna Upasana.
- Brahma Vichara gives Culmination
- Ahamkara, Mamakara is obstacle, I - Notion
- Sanyasa Vritti must be complete, no Attachments to wealth, Children
- Re-enquiry Done Again of same Mahavakya

- **Sarva Sangha parityaga = Sanyasi Mind, can't do initially.**

- Brahma Vichara, Jnana Dvara, Moksha - This is first type

2nd Type Upasana :

- Have desire for Brahma Loka, need not go to Brahma Loka.

- **After Nirguna Upasana, Adrushta Pratibandha goes away here, while living.**

- Have 2nd Understanding that we don't require new knowledge or new experience.
- I am Brahman in my sleep State
- This fact enough to give Moksha
- In Current Manushya Jnama itself - Liberation.

1 Type	2 Type
<ul style="list-style-type: none">- Saguna Upasana- Brahma Loka	<ul style="list-style-type: none">- Nirguna Upasana- Now

कारणकार्यरूपं सर्वं वस्त्वोङ्कारस्वरूपमेव । अतः सर्वोऽपि रूपप्रपञ्च ओङ्कार एव । सर्वेष्वपि पदार्थेषु नाम रूपं चेत्यंशद्वयमस्ति । तत्र रूपात्मकोऽंशः तत्तन्नामात्मकांशान्नातिरिच्यते । किन्तु नामस्वरूपमेव रूपांशोऽपि ।

Nirguna Brahma Upasana

Without Ohmkara Alambana

- Direct
- Dhyeya Svarupa

With Ohmkara Alambana, Sahita

- Pratika Dhyanam
- Prateeka Dhyanam can be practiced by Sanyasi or Mental Sanyasis
- Antara Grihastha Sanyasis can also practice it

Ohmkara Represents

Saguna

- Sarvam Past
 - Present future
- Mandukya Upanishad :**
- Mantras 1, 8, 9, 10, 11, 12

Nirguna

Mandukya Upanishad :

हरिः ओम् ।

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

hariḥ om |

omityetadakṣaramidaṁ sarvaṁ tasyopavyākhyānaṁ
bhūtaṁ bhavadbhaviṣyaditi sarvamoṅkāra eva |
yaccānyattrikālātītaṁ tadapyoṅkāra eva || 1 ||

Harih Aum. Aum, the word, is all this. A clear explanation of it is (The Following): All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा

मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

so'yamātmādhyaṅkṣaramoṅkāro'dhimātraṁ pādā

mātrā mātrāśca pādā akāra ukāro makāra iti || 8 ||

The same Atman is again Aum from the point of view of the syllables. The Aum with parts is viewed from the Stand-point of its sounds or letters. The quarters are the letters (Morae) and the letters are the quarters. The letters here are A, U and M. [Mantra 8]

जागरितस्थानो वैश्वानरोऽकारः प्रथमा

मात्राऽऽप्तेरादिमत्त्वाद्वाप्नोति ह वै

सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

jāgaritasthāno vaiśvānaro'kāraḥ prathamā

mātrā'pterādimattvādvāpnoti ha vai

sarvāṅkāmānādiśca bhavati ya evaṁ veda || 9 ||

He who is Vaisvanara having for his sphere of activity the waking-state is ‘A’ (ॐ), the first letter of Aum, on account of its “All pervasiveness” or on account of “being the first” these two are the common features in both. One who knows thus surely attains the fulfillment of all his desires and becomes the first or the foremost among all. [Mantra 9]

Mandukya Upanishad :

स्वप्नस्थानस्तैजस उकारो द्वितीया
मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै
ज्ञानसन्ततिं समानश्च भवति
नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

svapnasthānastaijasa ukāro dvitīyā
mātrotkarṣādubhayatvādvotkarṣati ha vai
jñānasantatiṃ samānaśca bhavati
nāsyābrahmavitkule bhavati ya evaṃ veda || 10 ||

He who is Taijasa, having for his sphere of activity in the dream-state, is “U”(उ) the second letter of Aum; on account of ‘Superiority’ or on account of ‘being in between the two.’ He who knows thus heightens to a superior knowledge and becomes equal to all and finds no one in his line of descendants who is not a knower of Brahman. [Mantra 10]

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा
मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च
भवति य एवं वेद ॥ ११ ॥

suṣuptasthānaḥ prājño makārastrīyā mātṛā
miterapītervā minoti ha vā idaṃ sarvamapītiśca
bhavati ya evaṃ veda || 11 ||

Prajna, whose sphere of activity is the deep-sleep state, is ‘M’ (म्), the third letter of Aum, because, it is both the ‘measure’ and also ‘that wherein all become one’. One who knows this identity of Prajna and ‘M’ (म्) is able to know the real nature of the things and beings, and also come to realise as being the self of all. [Mantra 11]

Mandukya Upanishad :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः

शिवोऽद्वैत एवमोङ्कार आत्मैव

संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ

śivo'dvaita evamoṅkāra ātmaiva

saṁviśatyātmanā'ātmānaṁ ya evaṁ veda || 12 ||

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and non-dual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the Supreme self the individual in the Total. [Mantra 12]

How Shabda Prapancha is everything?

- Only Shabda Brahman alone exists.
- Sarva Vastu Nama Ohmkara
- Ohm includes Nirgunam Brahman.

How?

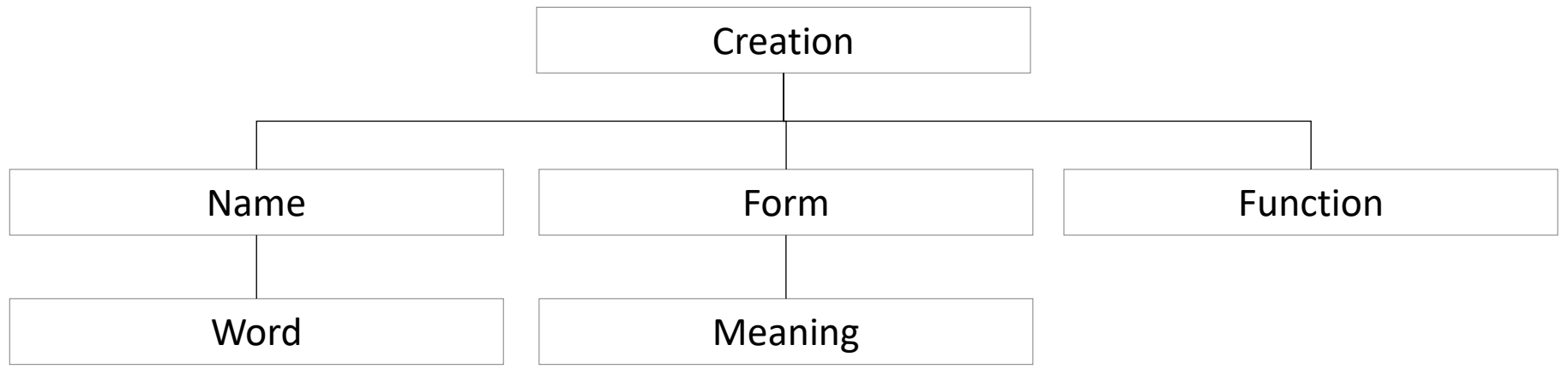
Karanam	Karyam
<ul style="list-style-type: none">- Ishvara- Karana Prapancha	<ul style="list-style-type: none">- Hiranyagarbha Virat- Sthula Sukshma Prapancha- Experienced world- Name - form

Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
तान्यस्यैतानि कर्मनामान्येव ।
स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।
यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva
vyākriyata, asaunāmāyamidaṁrūpa iti;
tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
asaunāmāyamidaṁrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,
yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,
viśvambharo vā viśvambharakulāye; taṁ na paśyanti |
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
paśyaṁścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;
tānyasyaitāni karmanāmānyeva |
sa yo'ta ekaikamupāste na sa veda,
akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,
atra hyete sarva ekam bhavanti |
tadetatpadanīyamasya sarvasya yadayamātmā,
anena hyetatsarvaṁ veda | yathā ha vai padenānuvindedevam;
kīrtiṁ ślokaṁ vindate ya evaṁ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives).



- Every word has meaning

2 Components of Creation

- Name
- Shabda

- Form
- Meaning

- Name more powerful than Artha
- Rupa, form Does not exist separate from Name.

Chandogyo Upanishad :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkrṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

- Product
- Word
- Initiated by Tongue
- No world different from word, form is Name only.

तथा हि, पदार्थानां रूपात्मको य अकारविशेषस्तदभिधायकनामपदैरेव सर्वे पदार्था
निरूपिताः सन्तो गृह्यन्ते त्यज्यन्ते वा ।

- No world separate from word, Rupam = Form = Bangle
- No Substance called bangle, only Akara Vishesha Substance = Gold.
- We do all transactions with thought of Nama Mentally.
- Verbally use word, mentally Name, concept Kept can't separate Name and concept.
- To prove existence of Bangle, we use word Bangle.

Transaction - Vyavahara Svarupa

- Hana
- Take

- Adanam
- Dropped

- All transactions based on words only.

तत्तदभिधानज्ञानमन्तरा केवलाकारमात्रेण व्यवहारो न सिद्ध्यति । अतो नामैव सारभूतम् ।
अकारनाशेऽपि नामावशिष्यते । यथा नष्टेऽपि घटे मृदवशिष्यते इति मृद्वतिरेकेण घटो नास्ति ।
किन्तु मृत्स्वरूपमेव भवति । तथा अकारे नष्टेऽपि मृद्वदवशिष्यमाणनाम्नो न भिद्यते अकारः ।
किन्तु नामस्वरूपमेव भवत्याकारोऽपि ।

- Unique Discussion only in Vichara Sagara.

Question : What is Superior?

- Nama or Rupa Prapancha?

Answer : Nama :

- **Without knowledge of Name, corresponding to every form, no transaction can take Place.**
- **Because of Shape alone, No transaction is possible.**
- Transaction requires Nama, name is Saram of any Object or being.

- Even when form is Destroyed, Name continues.
- “Swami Chinmaya”, Person does not exist, Shankara, Name eternal, name brings emotions.

• **Name gives memory of Joy, Sorrow.**

- Vijayanagar Empire, Lord Vishnu - Mothers, fathers Childs Name

• **Hence name more real than form**

Clay :

- Truth
- Name Continues after Destruction of Pot
- No Pot other than clay
- Clay alone is Svarupa of Pot form
- Pot name is Svarupa of Pot form

• **After destruction of Pot, Pot name continues - Nama is truth of Rupa**

- When Rupa is Destroyed, Nama Continues like clay

• **No form has existence Separate from Name**

• **Form has name as its essential Nature**

References :

i) Prashno Upanishad :

- Every individual has 16 Kalas, Components, Shodasha kala Purusha.

ii) Mundak Upanishad :

- When Jnani dies, 15 Kalas merge into Nama
- Kalas continue to survive in Nama

iii) Brihadaranyaka Upanishad : 3rd Chapter - 2nd Section :

- Artha Bhaga Bramanam

Debater asks Yajnavalkya :

- When Jnani dies, what remains

Answer :

- Name remains
- Ananthavei Nama

iv) Brahma Sutra :

- Devatha Adhikaranam
- Where does creation originate from?

Answer :

- From Shabda
- From word, world comes
- Bhu iti Avadatu
- Bhagawan utters Bhu - Bhumi comes
- Bhuvaha - Buvaha born.

- In Bhagawans mind, Concept and Nama existed.
- Nama before and After creation
- Nama is Sara of Creation

Revision 235 :

- Madhya Adhikari has incomplete, Insufficient, Inadequate, Non-final, Non-liberating Jnanam.

- | |
|--------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> • Has Understanding but no Jnanam |
|--------------------------------------------------------------------------------------------|

Has Problem :

- To claim the ultimate Siddhanta... still a Sadhaka is uncomfortable to claim Brahman
- Has Adrishta obstacle
- Only remedy - Repeat understanding
- Upasana Karma - Aham Brahma Asmi repetition produces Punyam, Removes Adhrushta Pratibandha, then Jnanam comes
- Jnanam Does not require Avrutti
- Upasana requires Avrutti
- $2 + 2 = 4$ = Fact, no Avrutti required
- Jiva Bhava, Dushta Chatushtaya habit removal is job of Avritti not refining or producing new knowledge

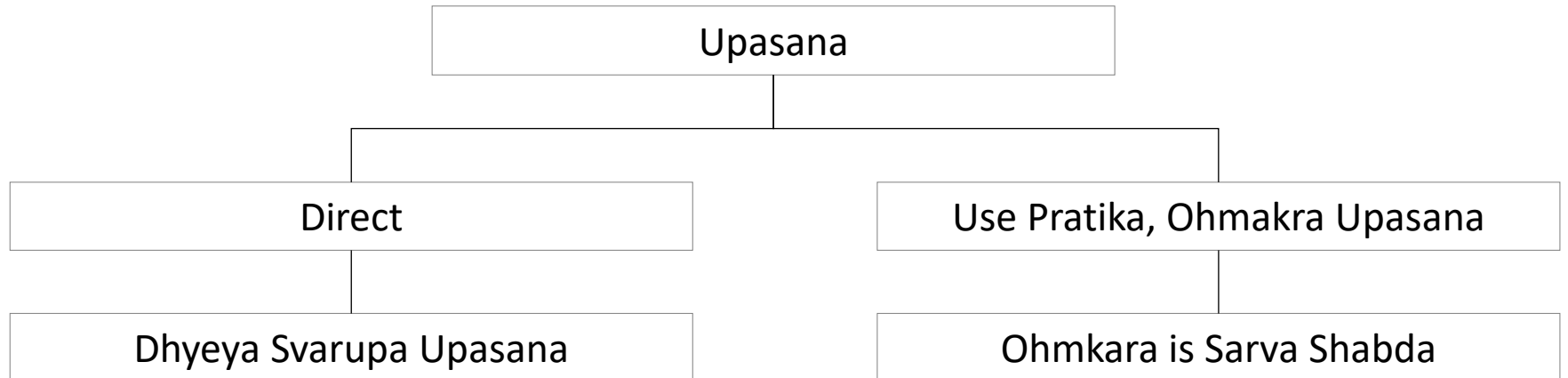
- | |
|----------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> • Habit removal required to enjoy Jnana Phalam. |
|----------------------------------------------------------------------------------------------------------|

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom.
[Chapter 2 – Verse 56]

- Avrutti gives Jnana Phalam, not Jnanam.
- Can improve Mind in form of Dushta Chatushta Dilution.
- FIR Reduction happens



- Svarupam = Sarva Artha Svarupam
- All Objects Non-different from names
- All names Non-different from Ohmkara
- Therefore, Ohmkara = All Nama = All Rupam
- Ohmkara Eva idam sarvam

Unique Topic :

Nama	Rupam
Satyam	Mithya

- No Tatparyam in establishing this?

- **How Nama is truth of Rupam?**

Clay	Earthenware
Truth	Effect, Rupam

Gold	Ring, Bangle
Truth	Effect Rupam

2 Arguments :

i) 1st Argument, 1st Para :

- Forms not useful for Vyavahara without Nama
- Vyavahara only because of Nama

ii) When forms are destroyed, Name continues :

a) Prasno Upanishad :

- Shodasa Kala (16)

b) Mundak Upanishad :

- Pancha Dasha kala (15)

c) Brihadaranyaka Upanishad :

- After 15 Kalas of Jnani disappears, his Name continues
- Anantham vai Nama

d) Brahma Sutra :

- Devatadhi Karanam
- Bhagawan utters Bhu before creation
- Bhu is a thought first and then Creation comes
- Mentally Utters Nama, then Rupa Comes.
- Painting comes from Painters idea in the Mind
- Cook's ideas, Dishes come
- Bhagawans ideas, Prapancha comes
- Prapancha Akara Originates from Nama and dissolves into Nama
- Nama Akara → Namni Sthithi Layaha

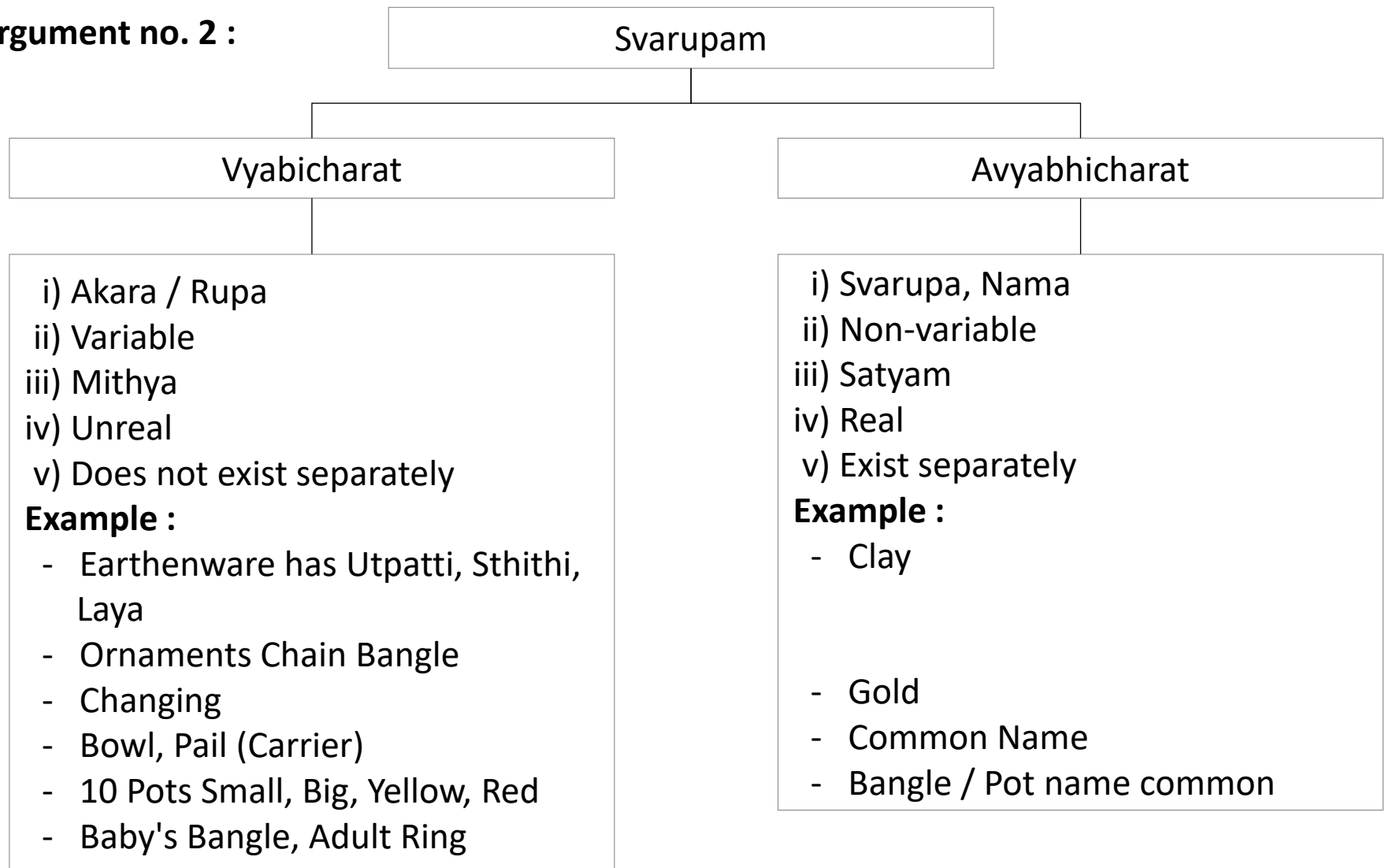
- **Name = Truth behind form, not Studied anywhere else.**

This is Argument no. 1 :

- Karya Karana Argument

अथवा घटशरावोदञ्चनादिषु मृदनुगता भवति । घटशरावोदञ्चनादयः परस्परं व्यभिचरन्ति । तस्माद्घटशरावादयो मिथ्या । तेष्वनुगता मृत्सत्या । एवं घटस्याकारा नाना । तेषामभिधायकं 'घटः' इति नामैकमेव । एकस्य घटस्याकारो न घटान्तरेऽस्ति । तस्मादाकारा व्यभिचारिणः । सर्वेष्वपि घटाकारेषु एकमेव नामानुगतं वर्तते । तस्मान्मिथ्याभूत अकारः सत्यभूतान्नाम्नो नातिरिच्यते । इत्थमेव सर्वपदार्थानामाकारोऽपि तत्तन्नाम्नो न व्यतिरिक्तः । तस्मान्नामस्वरूप एवाकारः ।

Argument no. 2 :



- Eka Ghata Nama Vigyanena Sarva Akara Vigyanam Bavati
- Pillar form Does not exist separately from Pillar Name
- Therefore, Name's Svarupa = Form
- From Nama, come to Ohmkara.

सर्वोऽयं नामप्रपञ्च ओङ्कारव्यतिरेकेण नास्ति । किन्तु ओङ्कारस्वरूपमेव सर्वं नाम । तथा हि, वाचकशब्द एव 'नाम' इति कथ्यते । लोके वेदे च प्रयुक्तः सर्वः शब्द ओङ्कारादेवोत्पन्न इति श्रुतिषूच्यते । “तद्यथा शङ्कुना सर्वाणि पर्णानि सन्तृण्णानि एवमोङ्कारेण सर्वा वाक् सन्तृण्णा” “ओङ्कार एवेदं सर्वम्” इति । कार्यं सर्वं कारणस्वरूपमेव भवति । तस्मादोङ्कारकार्यभूतानि वाचकशब्दात्मकानि नामानि ओङ्कारस्वरूपाणि । इत्थं रूपांशो यः पदार्थाकारः स नामस्वरूपः । नाम च सर्वमोङ्कारस्वरूपम् । तस्मात्सर्वस्वरूप ओङ्कारः ।

- Prepare for Aham Brahma Asmi Dhyanam through Ohmkara
- Elaborate Preparation.

i) All names are truth behind Rupa Prapancha :

ii) Ohmakra is Truth behind Nama Prapancha :

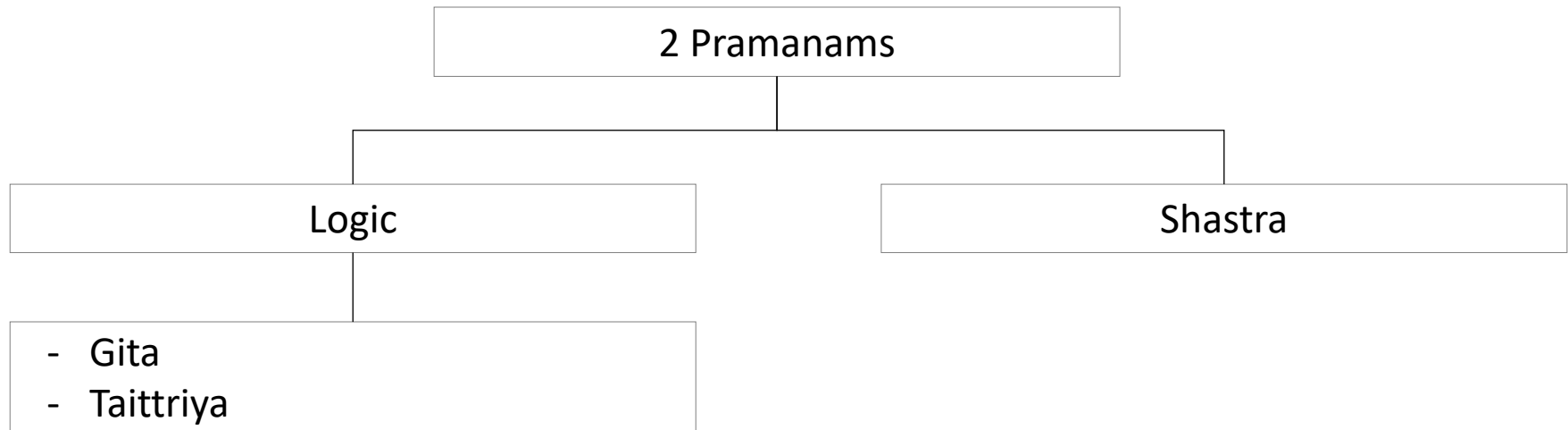
- Nama Prapancha does not exist Separate from Ohmkara.

Karanam	Karyam
<ul style="list-style-type: none"> - Shabda - Ohmkara - Sound Symbol reveals every Object in creation - Names 	<ul style="list-style-type: none"> - Artha Prapancha - Rupam - Products

- **Ohmkara is called Shabda Brahma**

What is Name?

- **Sound Symbol employed by the world to reveal a form**
- Vachaka Shabda nana iti Kadyate
- Every Name = Sound
- All sounds are various Derivates of Ohmkara
- Music, language, all words are Secular, Sacred used in Scriptures or Laukika are from Ohmkara



i) A :

- 1st Sound when mouth is Opened

ii) M :

- All sounds ends with Umm... When mouth is closed.

iii) U :

- In Between are sounds e, u, b = Intermediary Alphabetic letters produced by Tongue, teeth, Lip
 - Papa papa = Lip
 - Cha Cha = Tongue
 - Tha Thatha = Teeth
 - Ka ka = Labial

- **Ohmkara = 1st Sound, intermediate sound, Last sound
= Stands for all Alphabets in all languages**

- All Alphabetic letters joined together in Number and Proportion, Rearranged = Names
- This is Practical Logical - All Alphabets from Ohmkara

Sruti :

- Mandukya - Bashyam

Example :

- Fig leaf Kept in covered Book for 5 Years.
- Criss Crossed lines are the Minute veins.

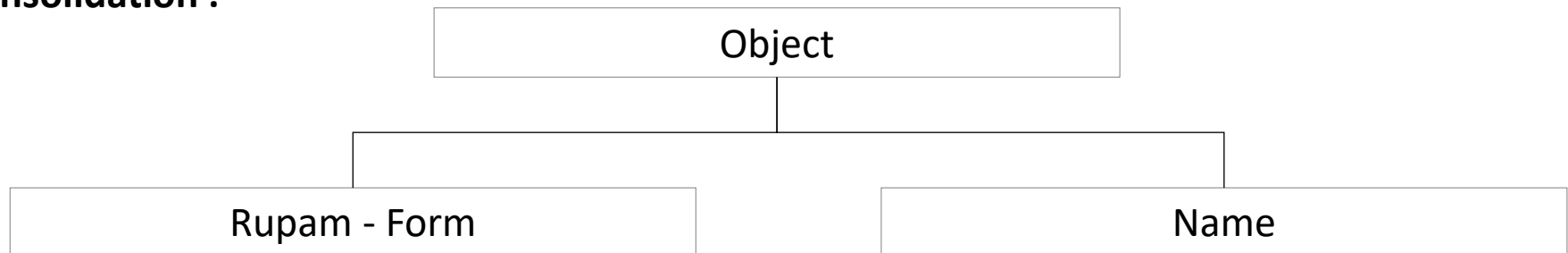
- **Lines, veins on leaf = Criss crosses = Ohmkara**

- All leaves Pervaded, Criss crossed by Ohmkara
- All words Criss - Crossed

- Warp and Hoof - Otha - Protha
- Antaryaami Brahmanam - Brihadaranyaka Upanishad
- Warp and Hoof of all creation, name = Ohmkara
- Ohmkara Eva Idam Sarvam

Ohmkara	Entire Universe
Karanam	Karyam

Consolidation :



i) Forms Non-different from Name component

ii) Names Non-different from Ohmkara

- Tasmaat - Sarva Swaroopa = Ohmkara

- **Ohm = not simple sound but extremely sacred**

Taittiriya Upanishad :

- Brahmanas perform Veda Adhyayanam with Ohm
- Grihasthas use for all karmas
- Vanaprastha use for Upasana on Brahma

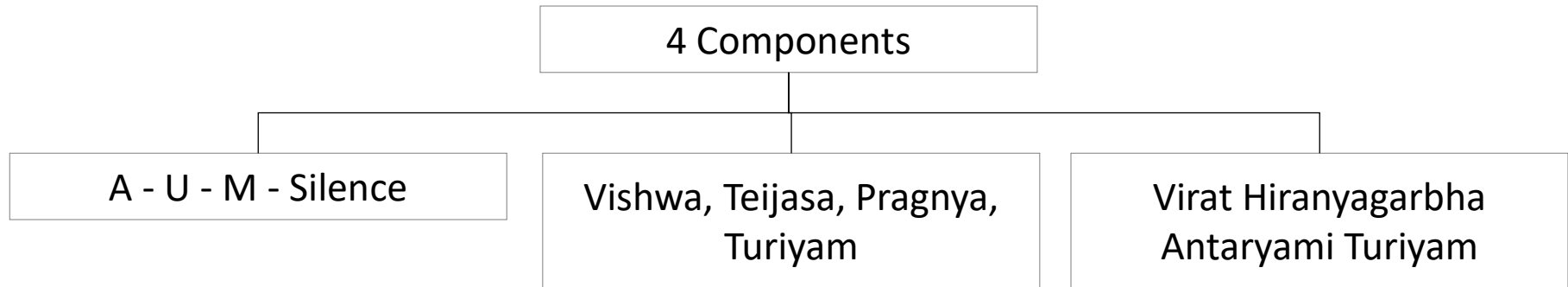
- Sanyasi - Uses for understanding Amatra, Turiyam Brahma

- **In all Ashramas, Ohmkara is employed**
- **Ohm : It is most sacred sound in our scriptures**

- Hence employ Ohmkara for meditation

Next Topic :

- Ohmkara = Atma = Brahma



Maha Equation :

- Ohm = Individual = Total, remember this and Practice Upasana.

Topic 297 :

(२९७) ओङ्कारस्य ब्रह्माभेदेन चिन्तनम् —यथा सर्वस्वरूप ओङ्कारः । तथा सर्वस्वरूपं ब्रह्म । तस्मादोङ्कारो ब्रह्मरूपः । अथवा ओङ्कारो ब्रह्मणो वाचकः । ब्रह्म ओङ्कारस्य वाच्यम् । वाच्यवाचकयोरभेदोऽस्ति । तस्मादप्योङ्कारो ब्रह्मरूपः । किञ्च विचार्यमाणे यदक्षरं ब्रह्मण्यध्यस्तं तस्य ब्रह्माधिष्ठानं भवति । अध्यस्तस्य स्वरूपमधिष्ठानान्नातिरिच्यते । तस्मादप्योङ्कारो ब्रह्मैव । तस्मादोङ्कारं ब्रह्मरूपेण चिन्तयेत् ।

i) Ohm = Brahma :

ii) Ohm = Atma :

- Supportive logic used, hence be intellectually agile
- 3 Reasons, methods to establish Ohm = Brahman

1st Argument :

- Ohm = Sarvam - Breheiva Idagum Sarvam...

Mandukya Upanishad :

हरिः ओम् ।

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं

भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।

यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

hariḥ om |

omityetadakṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ

bhūtaṃ bhavadbhaviṣyaditi sarvamoṅkāra eva |

yaccānyattrikālātītaṃ tadapyoṅkāra eva || 1 ||

Harih Aum. Aum, the word, is all this. A clear explanation of it is (The Following): All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma
so 'yamātmā catuṣpāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts).
[Mantra 2]

Ohm = Sarvam = Brahman - Therefore ohm = Brahman :

- Ohmkara is truth of everything
- Sarvam = Brahma therefore Ohmkara = Brahman
- Ohm = Sarvam
- Sarvam = Brahman
- Ohm = Brahman

2nd Argument :

- Yatha Sarva Svarupa Ohmkara
- Ohm = Name of Brahman.

ओमित्येकाक्षरं ब्रह्म
व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma
vyāharan māmanusmaran |
yaḥ prayāti tyajan dēham
sa yāti paramām gatim ||8-13||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

- Ohm = Revealer of Brahman
= Vachaka = Revealer
= Name
- Brahman = Vachyam = Revealed
= Name
- Vachaka Vachya Bheda Asti

Revealer	Revealed
- Name / Word - Ohm	- Form - Rupam

- No difference between name and Rupa - Name and Named.

Example :

- Bring pot
- Don't write pot in Sheet of Paper and Bring
- Bring Pot Object
- Word Object not seen as Separate

3rd Argument :

- Everything other than Brahman, is Superimposed on Brahman.

Ultimate Reality :

- Brahman
- Truth of everything

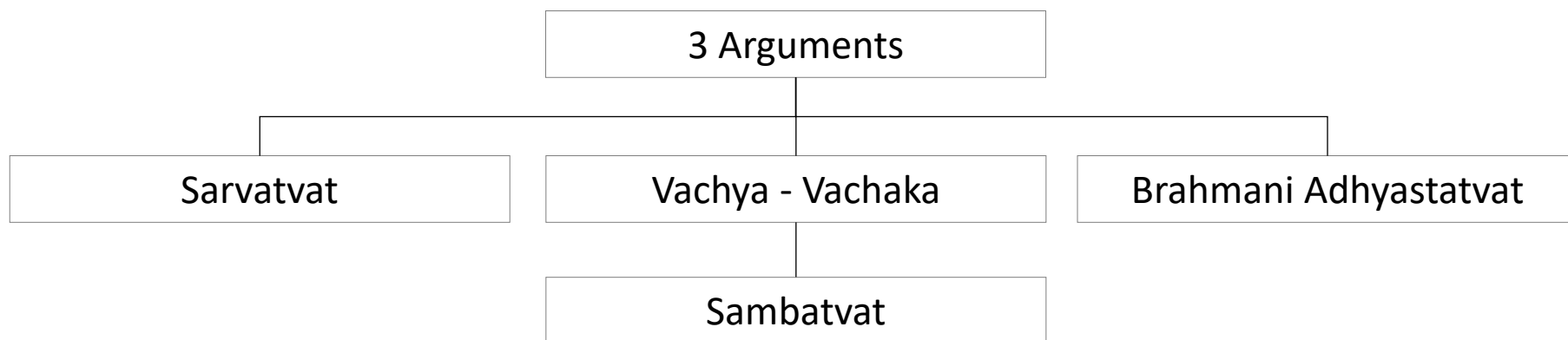
Word Ohmkara :

- Superimposed on Brahman
- Therefore Brahman is truth of Ohmkara, Sarvam Brahman
- Therefore Ohm = Brahman

On Enquiry :

Adhishtanam	Adhyastham
- Brahman	- Name - Superimposed

- Svarupa of any Adhyasa is Non-different from its Adhishtanam.
- Therefore Ohmkara = word = Essence is Brahman.



- Because of 3 Reasons, Ohm = Brahman
- Therefore enter into Ohmkara meditation

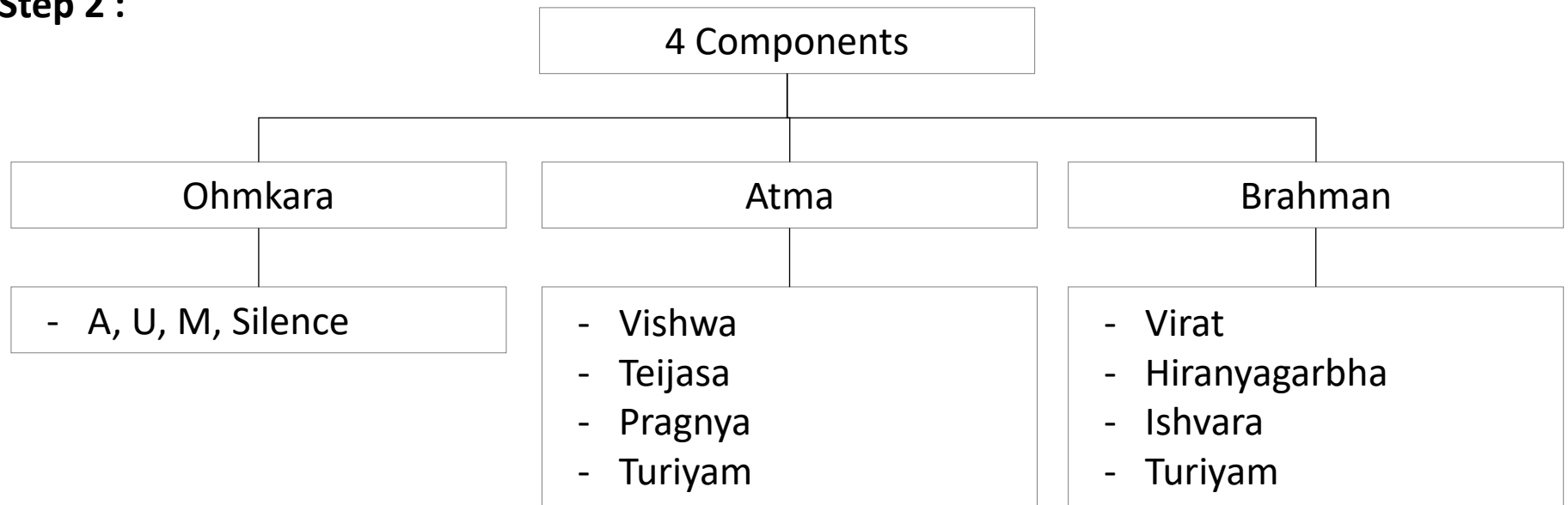
Revision 236 :

- Vachyaka - Vachya Abheda Asti
- Elaborate Preparation for Meditation by ND
- Aham Brahma Asmi Dhyanam with Ohmkara

Step 1 :

- Ohmkara = Atma = Brahman

Step 2 :



Why Ohmkara = Brahman? 3 Reasons :

i) :

- Ohmkara = Sarvam
- Sarvam = Brahman
- Ohmkara = Brahman
- Ubayoho Sarvatvat

ii) Ohmkara = word, revealing Brahman :

- Vachakama = Ohmkara = Revealer
- Vachyam = Brahman = Revealed
- Vachya Vachaka Abheda
- Non-difference between them.

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- Name = Named

iii) :

- Brahman = Nature of everything
= Sarva Adhishtanam
= Also Adhishtanam of Ohmkara

Law :

- Thing is Non-different from its Adhishtanam, essential nature
- Therefore, Ohmkara is Non-different from Brahman which is its Adhishtanam.
- Yatu Brahmani Adhyastam Bhavati - Why?
- Ohmkara Rupam - Brahmani Adhyastam

Why Ohmkara superimposed on Brahman?

- Everything is superimposed on Brahman
- Brahma Adhyastam

- **Nature of superimposed thing is it's Adhishtanam**

- Nature of rope snake is a rope
- Nature of Shell silver is Shell

- **Adhyastasya Svarupam Adhistanam Bhavati**

- Therefore Ohmkara = Brahma because of three reasons
- Therefore, can do Brahma Dhyanam with help of Ohmkara.

Topic 298 - 305 :

(अ. २९८-३०५) ब्रह्मस्वरूपस्योङ्कारस्यात्मनश्चाभेदः —

- Ohmkara = Non-different from Brahman
- Ohmkara and Brahman - Non-different from Atma
- Now introducing Atma component
- Previously created Ohmkara and Brahman
- Presentation of 4 Padas

i) Virat - Vishva : Meditate :

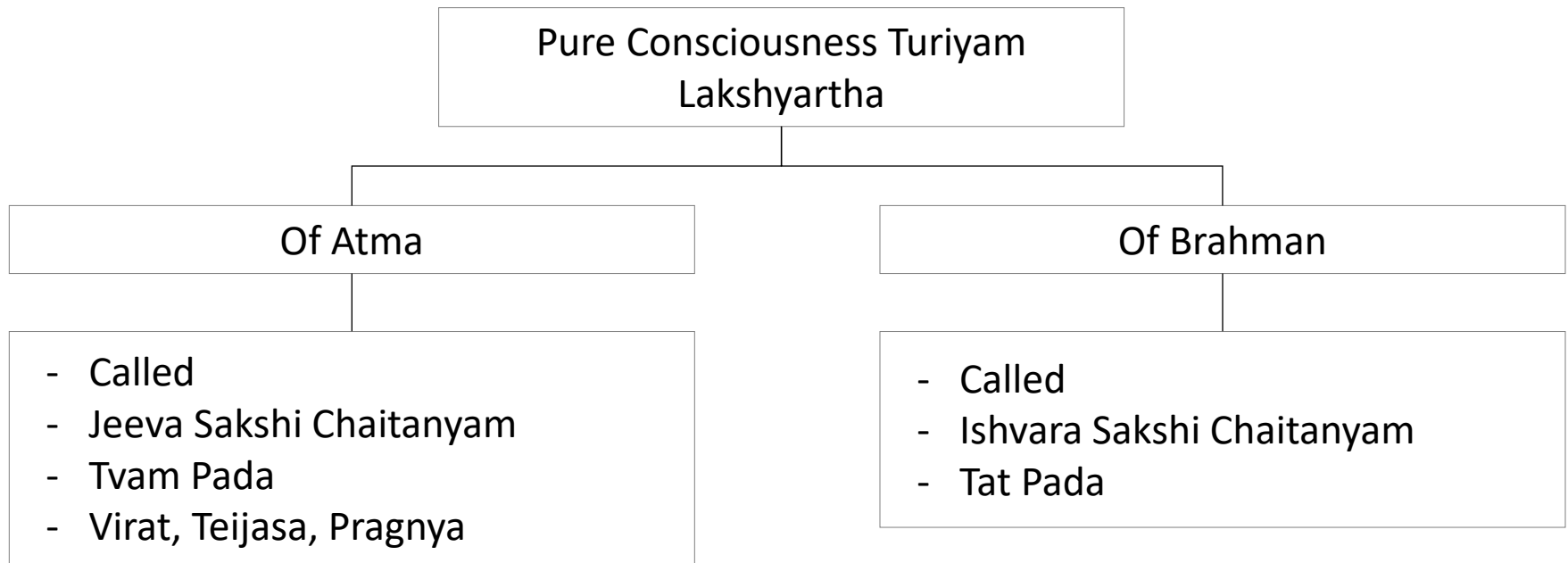
- Brahman = Ohm - Non-different from Atma
= Meditator I
- For Atma and Brahman - Total identity exists

Gauna Abheda :

- Part - whole
- Identity not total, No Gauna Aikyam
- Branch and Tree not totally identical

Tree	Branch
Vast	Part of it

- Tree Non-different from Branch
- Can't Say Branch is totally identical with Tree
- Atma Brahman - Totally identical, Mukhya Abheda Asti
- Brahman has 4 Parts, Padas
- Pada = Bhaga, Aspect, Facet, Amsha, Components.
- Virat, Hiranyagarbha, Antaryami, Turiyam.



i) Foot Note :

१. सकलप्राणिशरीरेष्वहमित्यभिमानकरणात् ईश्वरो वैश्वानर इति कथ्यते । विविधं राजते
= अनेकधा प्रकाशते इति स एव वैश्वानरः 'विराट्' इत्यभिधीयते ।

- God himself when he is identifying with all Sthula Shariram then gets name Virat, Vaishvanara

- **One who is Living Cosmic being Perum AAL, Cosmic Person, Universal Person, Vaishvanaraha**

Why Pure Consciousness called Virat?

- Vividha Rajase - Aneka kala Prakashate

- **Virat = To appear in manifold manner as Akasha, Vayu, Agni, Mountains, Trees, wall...**

ii) Why Ishvara?

२. सकलजीवानां कर्मानुसारेण फलदानात् 'ईश्वरः' इति नाम ।

- Master employer
- Gives Payment according to work done

- **Cosmic Employer, Jiva Does Karma Ishvara gives karma Phalam in form of Sukham, Dukham**

iii) Why Vishwa?

३. सूक्ष्मदेहाभिमानापरित्यागेनैव स्थूलदेहे 'अहम्' इत्यभिमानवान् जाग्रदभिमानि जीवः 'विश्वः' इत्युच्यते ।

- Identifies with all 3 Sharirams expanded, Complete one, Maximum personality.
- Teijasa - Identifies with 2 Sharirams, not complete, No physical personality.
- Pragnya identifies with one Shariram, Incomplete

iv :

४. तेजःशब्दवाच्यान्तःकरणसहितः प्राणेन्द्रियाध्यक्षः स्वप्नाभिमानि जीवः 'तैजसः' इत्यभिधीयते ।

Why Teijasa?

- Svapna Abhimani
- Teijasa identified with Sukshma Shariram is general and mind in Particular
- Mind = Teijasa, thought, Bright one

Why mind and thought Bright?

- Because of Chidabasa, Reflected Consciousness
- They illumine Objects of the world
- Pot thought Revealed Pot Outside, Tejomaya Antahkarana vritti Rupatvat.

- Adhyaksha = Abhimani
- Identified with Pranas, Indriyas and Svapna

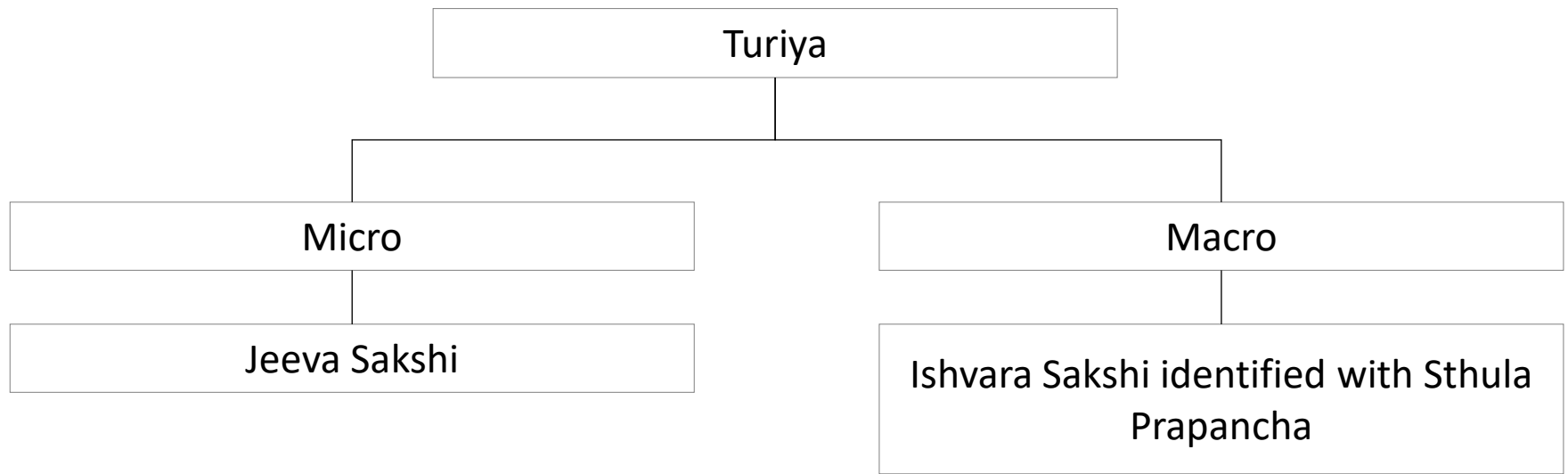
v) Why Pragnyaha?

५. प्राज्ञः = प्र + अज्ञः । सुषुप्तिकाले स्वप्रकाशात्मानन्देन सहाज्ञानवृत्तेः सत्त्वात् सुषुप्त्यभिमानि जीवः 'प्राज्ञः' इति कीर्त्यते ।

- Pragnya = Sleeper, Whose ignorance is total
- From ignorance, Waker, Dreamer are born.

Sushupti	Jagrat, Svapna
<ul style="list-style-type: none"> - Karana Avastha - Sleeper - Moola Avidya - All forms of knowledge resolved in Sushupti 	<ul style="list-style-type: none"> - Effect - Karya Avastha - Waker Dreamer - Has Complete or some knowledge

- Prakarshena Agnya = Pragnya
- Aham Kinchit Avedishan = Agyana vritti
- I did not know anything thought in Sushupti Revealed by Jeeva Sakshi.



What he identifies is Different :

- Virat = name of Chaitanyam not Prapancha
- Hiranyagarbha / Antaryami = Name of Chaitanyam not Prapancha is Lower order, dropped.

Virat :

- Associated with Sthula, Sukshma Prapancha
- Upadhi different
- Name of Chaitanyam associated is different.

Vishwa :

- Vyashti Sthula Sharira Abhimani Chaitanyam

- **Vishwa and Virat - One and Same Chaitanya Drishtya.**

Upadhi - Angle - Different

Sthula Sharira Upadhi

Vishwa

Sthula Prapancha Upadhi

Virat

- Both Sthula, Essentially Same.

विराड्रूपस्य विश्वस्य सप्ताङ्गानि सन्ति । द्यौः = स्वर्गलोकः शिरः । सूर्यश्चक्षुः । वायुः प्राणः ।
अकाश उरः । समुद्रादिरूपं जलं मूत्रस्थानं (वस्तिः) । पृथिवी पादौ । अहवनीयः =
होमाधिकरणोऽग्निः मुखम् । इत्येतानि सप्त विश्वस्याङ्गानि । द्युलोकादीनि यद्यपि न
विश्वस्याङ्गानि तथापि विराजोऽङ्गानि भवन्ति । तस्य विराजो विश्वेनाभेदोऽस्ति ।
तस्मान्माण्डूक्योपनिषदि विश्वाङ्गत्वेन तान्युक्तानि ।

Mandukya Upanishad :

**जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥**

**Jāgaritasthāno bahiṣprajñaḥ saptāṅga
ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ
prathamah pādah || 3 ||**

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of Objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

Vishwa Definition :

Virat	Vishwa / Virat
<ul style="list-style-type: none"> - 7 Constituents - 7 Angas of Virat, Components Constituents 	<ul style="list-style-type: none"> - 19 Doorways, Gateways though which - Vishwa interacts with the world

Chandogyo Upanishad :

<p>तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्ध्व सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ ५.१८.२ ॥ ॥ इति अष्टादशः खण्डः ॥</p>	<p>tasya ha vā etasyātmano vaiśvānarasya mūrdhaiva sutejāścakṣurviśvarūpaḥ prāṇaḥ pṛthagvartmātmā saṁdeho bahulo bastireva rayiḥ pṛthivyeva pādāvura eva vedirlomāni barhirhṛdayaṁ gārhapatyō mano'nvāhāryapacana āsyamāhavanīyaḥ 5.18.2 iti aṣṭādaśaḥ khaṇḍaḥ </p>
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Suteja [i.e., ‘the bright and beautiful’—heaven] is the head of this Vaiśvānara Self; Viśvarūpa [‘having many forms’—the sun] is the eye; Pṛthagvartmā [‘one who changes direction’—air] is the prāṇa; Bahula [‘pervasive’—space] is the middle part; Rayi [‘wealth’—water] is the bladder; the earth [Pratiṣṭhā—‘the support’] is the feet; the sacrificial altar is the chest; the kuśa grass is the hair on the chest; the Gārhapatya fire is the heart; the Anvāhāryapacana [i.e., the Dakṣiṇāgni] fire is the mind; and the Āhavanīya fire is the mouth. [5 - 18 - 2]

- 7 Constituents mentioned
- Sapta Angas - Vaishvanara Vidya Virat Upasana
- Brahma Sutra - Big Vaishvanara Adhikaranam

Chandogyo Upanishad :

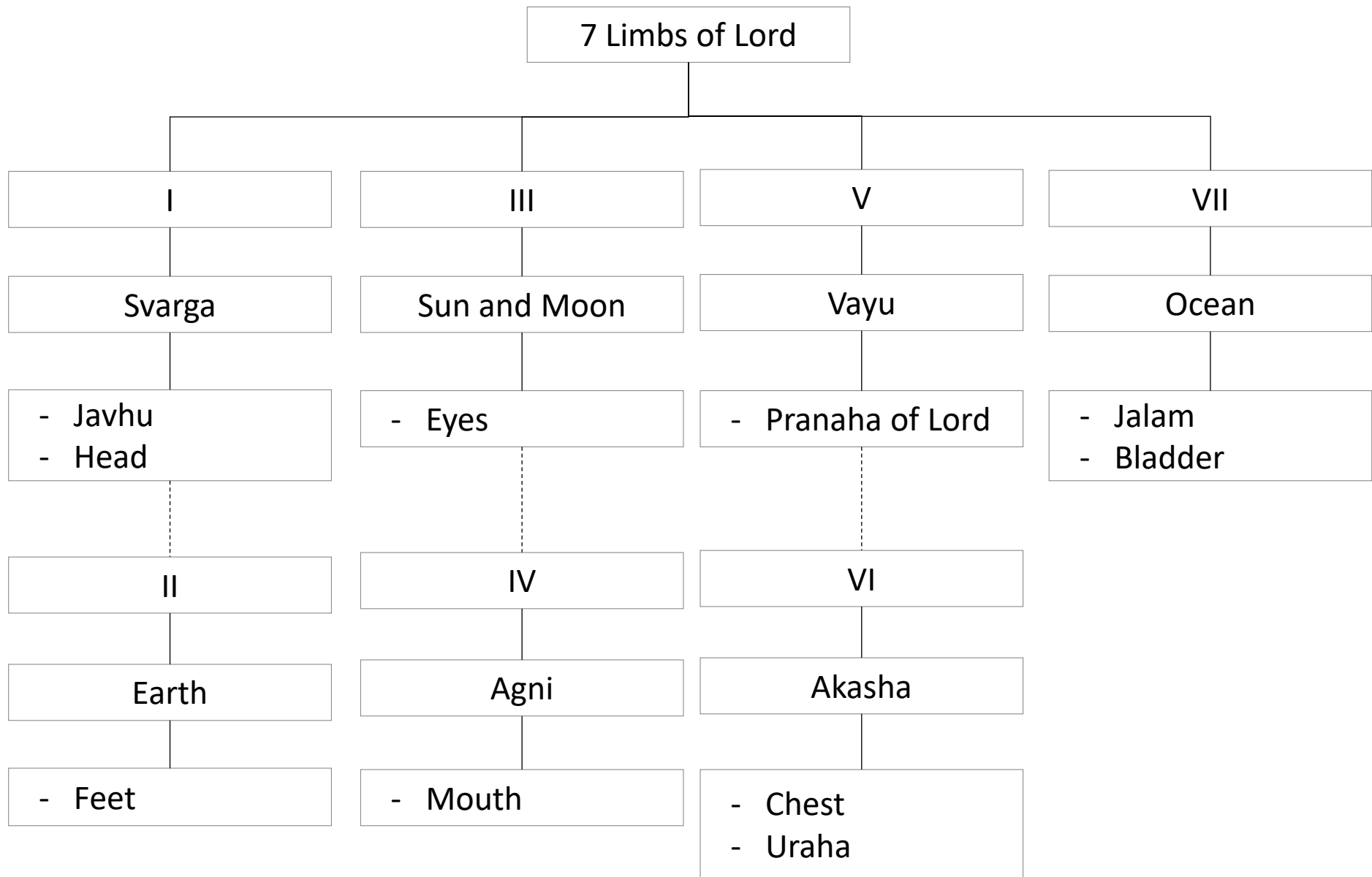
तान्यभ्यतपत्तेभ्योऽभितपत्तेभ्य ॐकारः
सम्प्रास्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि
संतृण्णान्येवमोङ्कारेण सर्वा वाक्संतृण्णोङ्कार
एवेदं सर्वमोङ्कार एवेदं सर्वम् ॥ २.२३.३ ॥

tānyabhyatapattebhyo'bhitaptebhya ॐkārah
samprāsravattadyathā śaṅkunā sarvāṇi parṇāni
saṁtṛṇṇānyevamoṁkāreṇa sarvā vāksaṁtṛṇṇomkāra
evedam sarvamoṁkāra evedam sarvam || 2.23.3 ||

[Prajāpati then] meditated on those three vyāhṛtis [bhūḥ, bhuvah, and svah]. Out of the vyāhṛtis, which he thought about, emerged Oṁkāra. Just as a network of ribs is spread all over a leaf, similarly, Oṁkāra permeates every form of speech [or, everything]. All this is Oṁkāra. All this is Oṁkāra. [2 - 23 - 3]

- Ohmkara Eva Sarvam... Yatha Shankuna....

- **Waker is Non-different from Virat Ishvara**



Vishnu Sahasranama Stotram (Dhyanam) :

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścamdrasūryau ca nētrē
karṇāvāśāḥ śirō dyaurmukhamapi dahanō yasya vāsōyamabdhīḥ |
antaḥsthaṁ yasya viśvaṁ suranarakhagagō bhōgigaṁdharvadaityaiḥ
citraṁ raṁ ramyatē taṁ tribhuvanavapuṣaṁ viṣṇumīśaṁ namāmi || 2 ||

I bow before that God, Vishnu Who is the lord of three worlds, Who has earth as his feet, Who has air as his soul, Who has sky as his belly, Who has moon and sun as eyes, Who has the four directions as ears, Who has the land of gods as head, Who has fire as his mouth, Who has sea as his stomach, And in whose belly play and enjoy, Gods, men birds, animals, Serpent men, Gandharvas and Asuras. [Verse 2]

- Similar description in Purusha Sukhtam.
- Homa Kunda = Fire principle mouth of Lord - can Swallow the Universe, can reveal the Universe (Light)

Chandogyo Upanishad - Special Agni :

- Ahavania Agni - Homa Adhikarana - Locus - Place where Oblations are Offered.

Individual Waker	Virat
- Vishwa - In Bhu Loka	- Lord - In Svarga

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno bahiṣprajñāḥ saptāṅga
ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ
prathamaḥ pādaḥ || 3 ||

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of Objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

- In this Mantra Vishwa Individual Treated as Identical with Virat
- For That Vishwa - Non-different from Virat, 7 Limbs mentioned.
- Virat being all Pervading also in Vishwa
- Hence Heaven can be a Limb of Virat not Limb of Individual Waker but Limbs of Virat which is Non-different from Vishwa Essentially.

• **No Bheda between Vyashti and Samashti**

- Not differentiated, Bheda resolved at higher Level, Bheda dropped.

एवमेव विराडात्मकविश्वस्यैकोनविंशतिमुखानि सन्ति । प्राणाः पञ्च, कर्मेन्द्रियाणि पञ्च,
ज्ञानेन्द्रियाणि पञ्च, अन्तःकरणचतुष्टयमित्येतानि मुखानि ।

19 Counters of Vishwa

5 Pranas

5 Jnana Indriyas

5 Karma Indriyas

4 Antahkarana

- 19 Counters to Contact the external world
- Mandukya Equates Vishwa (Vyashti) and Samashti Virat

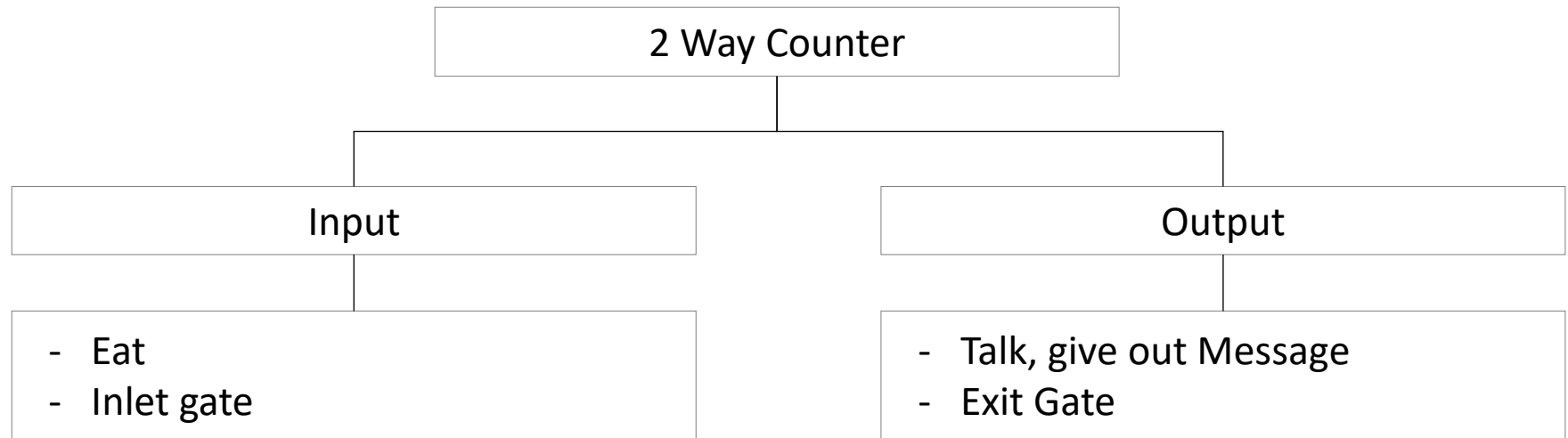
Eko	UNA	Vimshati
One	Less than	20 = 19

Tattva Bodha :

- Antahkaranam - Manaha, Buddhi
- Here Chitta, Ahamkara Added

भोगस्य साधनभूतत्वात् मुखानीत्युच्यन्ते । जाग्रदवस्थायामेतैरेकोनविंशतिमुखैः स्थूलशब्दादयो बाह्यवृत्त्यानुभूयन्ते । तस्माद्विराड्रूपो विश्वः स्थूलभुगिति, बाह्यवृत्तिरिति, जाग्रदवस्थ इति च कथ्यते ।

Why 19 Components called Mukhani face / Mouth?



- **All 19 Serve as Media for Interacting with External world**

- Bhogasya - Interacting
- Sadhana - Instruments of Interaction counters in Waking State

5 Pranas	4 Manaha
<ul style="list-style-type: none">- Support Counter- Karma Indriya	<ul style="list-style-type: none">- Supports Counter- Jnana Indriya

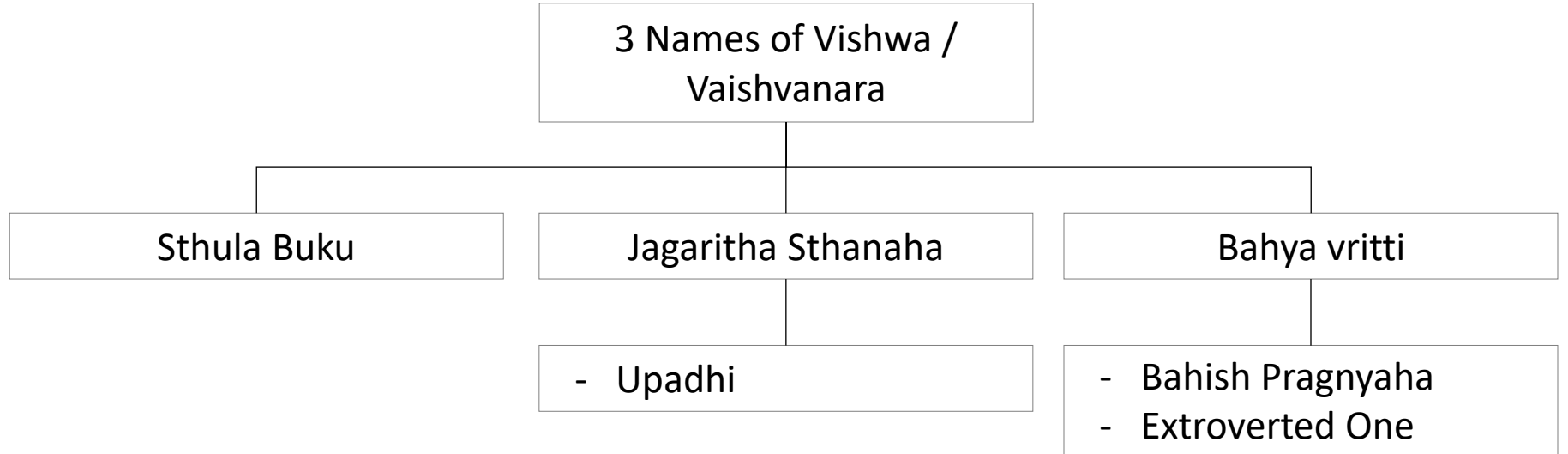
- Prana and Manaha indirect counters.
- 5 Fold Stimuli - Shabda, Sparsha, Rupa, Rasa, Gandha are from Extroverted Mind - Bahya Vritti Anuvartante, one Experiences external world.
- In dream, Mind is introvert.

Mandukya Upanishad :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno bahiṣprajñāḥ saptāṅga
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Revision 237 :

- Mandukya Information for Aham Brahma Asmi Meditation with Ohmkara Alambanam given by ND

i) :

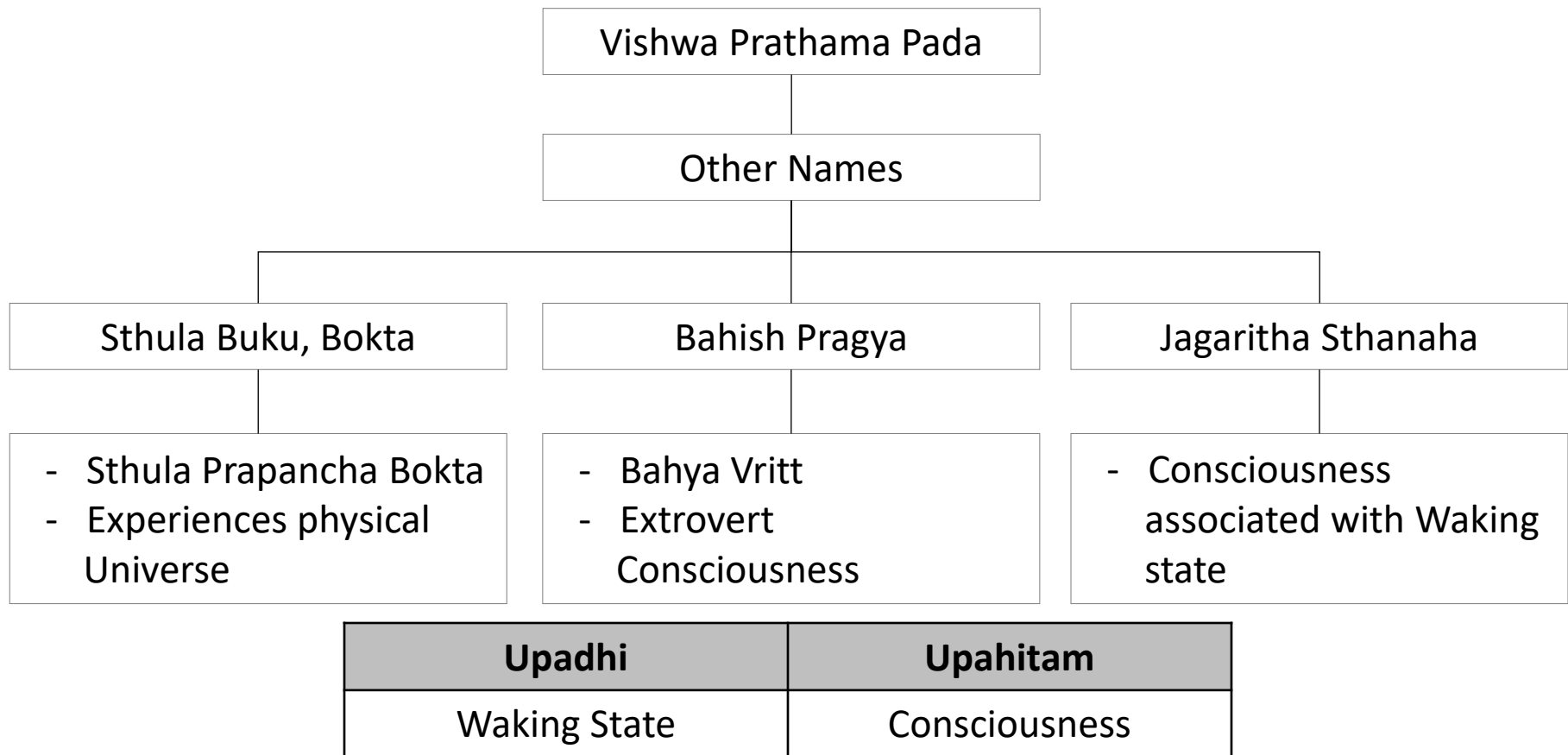
- Vishwa - Virat - A
- Teijasa - Hiranyagarbha - U
- Pragnya - Ishvara - M

ii) :

- Jiva Sakshi - Turiyam - Vyashti Level
- Ishvara Sakshi - Turiyam - Samashti Level
- Amatra = Silence at end of Ohmkara

iii)

- Virat = Sapta Angani - 7 Limbs - Samashti
- Vishwa = 19 Counters of Interaction - Vyashti Eko Vimshati



- Jagrat Avastha Upadhi Upahita Chaitanyam called Vishwa - Waker
- Waker, Dreamer, Sleeper is name of one Consciousness in 3 States of the Mind.
- Other Incidental Information of Tattva Bodha.